A right Chriſtian Treatiſe,
entituled
S. AVGVSTINES
Praiers:

Publiſhed in more ample ſort
than yet hath bin in the Engliſh toong,
purged from diuers ſuperſtitious
pointes, and adorned
with manifold places
of the S. ſcripture,
by
THOMAS ROGERS.

Whereunto is annexed Saint
AVGVSTINES
Pſalter.
Tranſlated and quoted by
the ſame T.R.

1 Theſ. 5, 17
Pray Continually.

Imprinted at London by Peter
Short, dwelling on Bredſtreet
hil, at the ſigne
of the Star.

Cum Priuilegio.

1600.

To the Chriſtian Reader S.

IN this place both to ſatiſfie thee, beloued, & that thou alſo the better maieſt, if it pleaſe thee, anſwere mine aduerſaries, I thinke it my part to ſhew the reaſons of my tranſlating, correcting, and adorning this booke. For ſome perhaps, to tranſlate that which is once done already, will think it vanity, to amende that which no godlie man would euer enterpriſe to correct, will iudge it preſumption, and to adorne that which was, though often imprinted, yet neuer ſo put foorth, will deeme it curioſitie. And ſo I ſhal be counted vaine for my tranſlating, ouerbolde for my correcting, and very curious for my quoting this booke. It ſtandes me therefore vpon to ſhewe the cauſes of dooing what I haue done, wherein I wil bee the more briefe, becauſe elſe where [a] I haue ſomwhat touched theſe general points, and what there I haue ſpoken hath apt relation vnto this place.

[a] *In the Epiſtle dedicatory before S. Auguſtines priuate talke with God, & alſo in the ſecond Epiſtle before the Imitation of Chriſt.*

And firſt for my tranſlation (to ouerpaſſe in ſilence the wel acceptation of ſaint Auguſtines priuate talk with God, by the godly zealous, for whoſe ſake I did beſtowe my paines, and the approbation of the ſame by the Honorable of famous memorie maiſter Secretarie Wilſon, for whoſe iudgement ſake chiefly, which I knew was verie learned and ſound, I choſe him to bee patrone thereof: ſufficiente cauſes both to encourage me to go forward, and to cleere

Cauſes why this book was tranſlated being in Engliſh before.

me from al ſuſpition either of vanitie, preſumption, or curioſitie for doing as I haue done) I ſaie, the rather I put this book into Engliſh, for that I ſaw the other, before in our vulgar tongue (whoſoeuer was the tranſlator of the ſame, or what copy ſoeuer the Printer followed) was very vnperfect, as by comparing this my tranſlation with the other in Engliſhe, and bothe with the Latine copy, may eaſilie appeare. And therefore that neither the aduerſary might haue iuſt occaſion to carpe, nor the godlie to complaine henceforth that it is not perfected, I thoght good faithfully to tranſlat the ſame. Furthermore were nothing at al as more then halfe was left out, yet good cauſe I had to tranſlate it, both becauſe of the errors therein contained, which were neceſſarily to be corrected; and of the manifold ſentences of holy ſcripture comprehended therein, which were needful to be quoted. So that both that the godly might not bee either infected, or offended by the one, and that many might bee allured to read, and in reding confirmed by the other, I tooke the tranſlation thereof vpon mee, for otherwiſe neither could the faultes be rightly amended, nor the places duly applied.

Cauſe of correcting this booke,

Secondarilie, my correcting of this booke, I haue hope no good man will miſlike. For I did it not raſhly of preſumption but with the teſtimonie of a good conſcience, with the warrant of God his word, and after the example too of ſuch, who for doing the like are not diſpraiſed. For if the Spirit of God command vs, *To trie euerie*

ſpirit

Spirite [b], *to trie all thinges, and to keepe that which is good* [c], *to do al things vnto edification* [d], not vnto the deſtruction of ſoules, and if both thoſe noble & good men of Berea did examine the doctrine euen of the Apoſtles themſelues [e], and diuers godly men in our age haue tried, and purged the writings of other menne, and that to the great benefite of the Churche, and their owne commendation: *I* truſt I am not blame worthie for trying, and for chooſing that which good is, and refuſing that which either might infect, or bee offenſiue to the godlie, but ſhould do very ill, both againſt God, againſt man, and againſt my conſcience too, if *I* did not ſo, hauing both ſo holie a commander to obey, and ſo worthie examples to imitate. Againe, by the cenſure euen of any indifferent iudge, I may with as good, and better authoritie either quite omitte, or Chriſtianlie conuert that which is il vnto good purpoſe, than ſome euill diſpoſed perſonnes either altogether leaue out, or wickedlie change that which good is to the ingraffing of il opinions, as did both *Io. Baptiſtæ Ficklerus* a papiſt in his handeling that booke entituled, *De iure Magiſtratus in Subditos*; and alſo, *Iohan de Alos* another papiſt in corrupting the holy Pſalmes of DAVID, and applying them moſt ſacrilegiouſlie vnto the virgin Mary, And thus briefely for my correcttion in general.

b 1 Ioh. 4, 1
c 1 The. 5, 21
d 1 Co. 14, 26
e Acts. 17, 10

what things corrected.

Now furthermore would be ſhewed particularlie what I haue corrected; howe I haue corrected the ſame, and whie. The places which I haue corrected, bee either

ma-

manifeſtlie erroneous, or ſcapes vnwittinglie, for ſo charitie and circumſtances will me to iudge, committed.

Faults manifeſtly erroneous.

Of the former ſort be praiers which tend eyther to make workes meritorious, as where among other things petitiō is made by the Authour, that he may *Amando mala ſua redimere* [f], and haue teares granted; *Quæ peccatorum poſſint diſſoluere vincula* [g]: or to make Saintes interceſſors for vs, as doeth this praier vnto the houſe of God, *Tu dic, tu roga Deum, vt dignum me faciat participatione gloriæ tuæ* [h]; againe vnto the ſame houſe of God, *Adiuuent me merita tua, ſubueniant prauitati meæ ſanctæ, & puriſsimæ orationes tuæ, quæ inefficaces apud Deum nullatenus eſſe poſſint* [i], ſo doth this, *Da mihi effectum petitionis, & deſiderij mei intercedente, & orante & impetrante glorioſa virgine, genetrice tua Maria, Domina mea, cum omnibus ſanctis*, [k] and this, *Da mihi gratiam lachrymarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & deuotiſsimè ſeruierunt* [l]: and this eſpecially, *Exaudi nos Trinitas ſancta, & conſerua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per ſuffragia Apoſtolorum, per conſtantiam Martyrum, per fidem confeſsorum, per caſtitatem Virginum & per interceſſionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* [m]: or praiers finallie either vnto the dead, as is both the whole four & twenty chapter, after the Latine copy, and theſe alſo in another place [n], *Sancta, & immaculata virgo, Dei genitrix, Maria, & mater Domini noſtri Ieſu Chriſti, interuenire pro me digneris apud illum cuius meruiſti effici templum S. Michael, S. Ghabriel, S. Raphael, ſ. chori Angelorū, Archan-*

[f] Med cap. 1

[g] Med. c, 40

[h] Med, c. 20

[i] Med. ca. 20

[k] Med. c, 55 and c. 36.

[l] Med. ca. 36

[m] Me. ca. 40

[n] Med. ca, 40

Archangelorum, Patriarcharum, atque prophetarum, &c. vos rogare præſumo, vt pro me culpabili ipſi Deo ſupplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberari; or praiers for the dead, as this is, *Præſta domine &c. defunctis fidelibus requiem ſempiternam* [o]. Againe [p], *Omnibus etiam Chriſtianis defunctis adiutorium præſtare digneris, & defunctis fidelibus abſolutionem, & requiem ſempiternam per æterna ſecula.*

[o] Me, ca 40

[p] Me, ca, 40

Scapes vnwittingly committed.

Of the latter ſort be theſe eſpecially, and ſuch like words in one chapter [q], *Reſpice clementiſsime rex qui patitur, & reminiſcere benignus pro quo patitur, &c. Candet nudum pectus, rubet cruentum latus, tenſa arent viſcera, &c.* and theſe and ſuch like in another [r]: *Ego inique egi, tu pœna mulctaris, ego crimen edidi; tu torturæ ſubiiceris; ego ſuperbiui, tu humiliaris, ego tumui, tu attenuaris, &c.* Suche is the whole 19. chap. in a maner after the Latine copie, and finally, ſo be theſe and ſuch like (for to recite al the wordes, I thinke it not conuenient) in another [s], *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuerſationem hominũ, &c. Vtinam cum felice Ioſeph Dominũ meum de cruce depoſuiſſem, aromatibus condiiſſẽ, in ſepulchro collocaſſẽ, &c.*

[q] Med, ca, 6

[r] Med, ca, 7

[s] Med, ca. 41

Manner of correcting this booke.

In which my correction, I haue had ſpecial care to leaue as little out as might be, and therefore did I thinke it better to change vnto good purpoſe that which is contrarie vnto the Chriſtian faith, where aptlie I could ſo doe, than quite to omitte whatſoeuer was amiſſe. In which reſpect I haue changed the 24. chapter after the latine copy in my tranſlation, the 13. which is a praier vnto ſaints, as alſo theſe words,

[t] Med, ca, 36

Popter merita, & orationes, &c.[t] and applied them vnto Chriſt. The other errors I haue quite left out. Likewiſe among the ſcapes, ſome things I haue omitted, & ſome things I haue changed. I haue omitted the whole 19. Chap. in the Latine copy; which is the cauſe I haue one chapter leſſe in my tranſlation, than is in the Latin: and alſo theſe words, and the reſt tending to the like effect[u], *He mihi quia videre non potui Dominum angelorum, humiliatum ad conuerſationem hominũ, &c. Vtinam cum felice Ioſeph dominũ meũ de cruce depoſuiſſem, aromatibus condiſſem, in ſepulchro collocaſſem, &c.* That which I haue altered, are the reſt ſpecified afore: the onlie difference betweene the Latine copie and mine in thoſe places is, for that I turn the preſent tence into the preterperfect tence, which agreeth to the truth.

[u] Med, ca 41

Special reaſons of correcting the errours & ſcapes in this booke

It remaineth now that I do yeeld the reaſons why I haue corected theſe faults. And firſt for the errours: the chiefeſt cauſes of my correcting them was, for that they bee contrarie to ſcripture, and might both infect the ſimple, and coole the zeale euen of the ſtrong; but another was, becauſe I ſaw manie places in this book did ouerthrow them quite. As firſt the places for merites are ouerthrowne, as by other, ſo eſpecially by theſe, I *acknowledge that no penance canne ſatisfie for my ſinnes*[x], and againe, *If thou examineſt my righteouſnes, lo, I ſtinke like dead carrion*[y]. Secondly, intercesſion vnto Saintes, with praying vnto the dead, is ouerthrown by theſe and ſuch like places, *What other interceſſor ſhould I direct vnto thee, but euen him*[z] *who is the reconciliation for our ſinnes, and ſitteth*

[x] Aug, prai. ch, 38, p, 198

[y] Aug prai. ca 39, p, 106

[z] Aug prai. c, 5, pag, 13

teth at thy right hand, making requeſt for vs. For what is it to cal vnto the truth in truth [a]*, but euen to call vnto the Father in the name of the Sonne* (not of Saintes?) *There is nothing behinde to adde, for I haue ſent mine whole hope vnto thee* [b]. *I haue directed thy beloued ſonne mine aduocate vnto thee; and haue ſente thy glorious childe to be a mediator betweene mee and thee: I haue ſent I ſaie an interceſſour, thorough whome* (not thorough Marie or any other ſainte) *I hope to get pardon. For what is more acceptable* [c]*, than to call vppon the begetter in the name of his only begotten? to moue the father vnto mercy in the recordation of his ſonne? to mitigate the wrath of the King, thorough naming of his deere childe, &c.* Thirdly, praying that the faithful departed out of this life, may haue reſte, is alſo in diuers places ouerthrown, as where it is ſaid [d], *Happy is the ſoule, which departing from the earthlie bodie, goeth directly into heauen ſecure it is and quiet, &c? Oh happie are all thy Saintes, O Chriſt, which haue paſſed ouer the ſea of this mortalitie* [e]*, and attained vnto the hauen of perpetual quietneſſe, ſecuritie and peace, where they are at reſt, and alway ioifull and mery?* And therefore conſidering this contrarietie in the author, I thoght it beſt to publiſh thoſe thinges, which were conſonant to the true faith, & to omit whatſoeuer ſauored either of hereſie or ſuperſtition.

And for the eſcapes, I am to yeelde the ſame reaſon, which I haue giuen for my correcting the errors. For as they, for the moſt parte, bee contrarie vnto the ſcriptures: ſo be diuers places in this booke, as eaſely I could ſhewe againſt them. *I* except only the ſcapes contained in the 41.

[a] Aug the ſame chap. pag.21.

[b] Aug prai, ch, 8, pa, 35.

[c] Aug. prai. pag, 21.

[d] Aug. prai. ch. 22, p. 90.

[e] Aug prai. ch. 23, p. 93

Chapter after the Latine copie: the which as alſo the other ſcapes and errours, I am perſuaded were the Authour liuing, hee would gladlie eyther amende himſelfe, or ſuffer them to bee reformed. I often make mention of the Latine copie, becauſe that hath one Chapter more than this hathe, which commeth to paſſe by leauing out the 19. chapt.

Thirdly, and laſt of all, I haue adorned this booke with places of Scripture, both to ſhew from whence that which good is, both is and ought to be taken: and alſo to moue the zealous Chriſtian the more earneſtlie to reade this booke. For when it is apparant that praiers and meditations be deriued out of the pure fountaine of Gods holie word, manie are not a little not onely pricked forward vnto the reading, but alſo ſtrengthened and comforted much in mind, when they do read them.

Cauſes of quoting this booke with places of ſcripture.

Which being ſo, I truſt thou wilt accept my trauel in good part, & at the leaſt wiſe reade this booke as diligently now, being both made perfect, corrected and adorned as earſt thou haſt don when it neither had ſo many praiers in it by halfe as nowe it hath, nor was ſo pure from error, nor ſo auctoriſed with the warrant of Gods worde for the comfort of the ſoule as now it is.

And thus I commende both thee and my ſelfe into his handes who hath not onelie made, but alſo redeemed vs for his owne glory and praiſe.

The 10. *of Iune, Anno* 1581

Yours in Chriſt.

Tho. Rogers.

A right Chriſtian Treatiſe, *containing many holie and* heauenlie Meditations, written, *as it is thought by that* reuerend Father S. AVGVSTINE.

Chap. 1.

A praier vnto Almightie God for grace to leade a new *life according to Gods* holy word.

O LORD my GOD[a], giue mee grace frõ the verie bottome of mine hart to deſire thee; in deſiring to ſeeke thee; in ſeeking to finde thee; in finding to loue thee; in louing vtterlie to loath my former wickednes.

[a] pſal 7,v,3 Pſalm.18,1

O Lord my God, giue I beſeech thee to mine heart repentance, to my ſpirite contrition, to mine eies a fountaine of tears to mine handes liberalitie vpon the poore.

Pſalm.5,2 O my King[b], quench in mee the deſires of the fleſhe, and inflame within my breſt the fire o thy loue.

Driue away fro me the ſpiri of pride[c], ô my redeemer[d], and of thy mercy beſtowe vpon me the treaſure of thine humilitie[e].

O my ſauiour[f], remooue from my mind the rage of wrath, and gratiouſlie giue me the ſhield o patience.

Plucke euen from the verie roote of mine hart the rancor o malice O my Creatour[g]; and make me to enioy the ſweetnes of a quiet mind.

Giue mee, O moſt louing father[h], a ſound faith, a right hope and a conſtant loue.

O

[c] Eccl,3,4
[d] Mat.20,28
[e] Mat.11,21
[f] Luke 9,56
[g] Gen 1,26
[h] Matt,6,9

O my gouernor[i], driue awaie far fro mee al vanitie; and ſuffer mee to haue neither an vnconſtant minde, nor a wandering heart; nor a ſcurrillous mouth, nor a proud looke, nor a greedie bellie, nor a ſlandering tongue, nor itching eares after curioſitie, nor a couetous minde after ryches, nor polling handes to abuſe my power, nor ambitious motions to get vaine glorie, let both curſed hypocriſie, and poiſoned flatterie, and proude contempt of the poore, and violent oppreſſion of the weake, let both burning couetouſneſſe, and cankered enuie with damnable blaſpheming of thy name be alwaies far from mee thy ſeruant.

O my maker[l], make a large diſtance betweene me and raſhneſſe, betweene mee and wickednes, betweene mee and fro-

[i] Eccl. 23, 1

[k] Pſ. 119. 36

[l] pſ. 139, 1

wardnes, betweene me and vnquietnes, betweene me and idlenes, betweene me & drouſines, betweene me and blockiſhnes,

Grant that my hart proue not blinded, my ſenſes obſtinate, my maners ſauage: but let mee delight in goodnes, and followe counſel, & neuer looſe the bridle to my toong, nor cruellie make a praie of the poore, nor violentlie oppreſſe the weake, nor vniuſtlie ſlander the innocent, nor negligentlie regarde inferiours committed to my charge.

Finally, let me vſe neither crueltie towarde my ſeruantes, nor treacherie towarde my friendes; nor violence vppon my neighbors.

O my God, my merciful God [m], euen thorough thy beloued ſonne[n] I beſeech thee, giue mee grace to exerciſe my ſelfe in the workes of mercie, and in godlie

[m] Pſa.59,17
[n] Ephe.2,18

cogitations, namelie, to weepe with them that weepe [o], to inſtruct ſuch as goe aſtraie [p], to helpe the afflicted [q], to cheriſh the poore [r], to comfort the ſorrowfull [ſ], to relieue the oppreſſed, to nouriſh the hungrie, to refreſh them which mourne, to forgiue my debtors [t], to pardon them which haue hurt me [u], to loue them which hate me [x], to render for euill good [y], to deſpiſe none [z], but to honour all [a], to imitate the vertuous [b], to ſhunne the wicked [c], to imbrace virtue [d], to flie ſinne [e], in aduerſitie to be patient [f], in proſperitie to bee continent, to ſet a watch before my mouth [g], and a ſeale of wiſedome before my lips, to deſpiſe earthlie [h], and to couet after heauenly things [i], Amen.

[o] Ro,12,15
[p] Iam.5.9
[q] Mat.25,33
[r] Eſay 58,7
[ſ] Mat.25,35
[t] Math.6,12
[u] Ro.12,19
[x] Mat.5,44
[y] Rom 12,19
[z] Pro,14,21
[a] Ro.12,10
[b] 1 cor.11,1
[c] Prou.4,14
[d] pſalm.5,9
[e] 1 Pete.3 9
[f] Rom,5,3
[g] Ecc 22,26
[h] phil.3,7.8
[i] Colo.3.1,2

Chap. 2.

An accuſation of mannes vnworthines, and a commendation of Gods infinite mercie.

a Gen.1,29

THus, my maker[a], I haue asked much, and yet haue deſerued nought.

I confeſſe, yea alas I confes, that not only I deſerue not thoſe bleſsings which I do require, but alſo do deſerue many & exquiſite torments[b].

b Iob.10,8
c Mat.21,31
d Lu.23,40

Notwithſtanding, euen publicanes[c], harlots, and theeues[d], who in a moment plucked from out the iawes of the enemie, are taken into the armes of the ſhepheard, do embolden me to doo as I do.

e Geneſ.1,1
pſal.184,1
f Reu.15,3

For albe thou O God, maker of al things[e], art woonderfull in al thy workes[f], yet art thou moſt wonderful in the workes of mercie: therefore diddeſt thou ſaie by one of thy ſeruantes [g], His mercies are ouer al his works.

And although thou ſpeakeſt this but of one, yet wee truſt it is ment of thy whole people: My louing kindneſſe will I not take from him [h], For thou deſpiſeſt none, thou caſteſt none awaie, thou abhorreſt no man, vnles it be him which madly abhorreth thee. Hence it is, that being moued, thou ſtrikeſt not; but if they ſurceaſe thou powreſt thy bleſsings vpon them which prouoke thee.

O my God, the horne of my ſaluation [i], and my refuge, I, wretch that I am, I haue prouoked thee: I haue doone euill in thy ſight, I haue ſtirred vp thine anger; I haue deſerued thy diſpleaſure, I haue ſinned, and thou haſte ſuffered; I haue offended

[g] pſal.145,9

[h] pſa.71,14

[i] pſal 18,2.

fended, yet thou beareſt wit
me.

k Ecc.38,21 If I repent, thou ſpareſt[k]; if
l Luk.15,10 returne, thou embraceſt[l]; yea
beſide all this, though I deferre
thou waiteſt.

Thou reclaimeſt him which
wandereth; thou inuiteſt him
that reſiſteth; ỷ lookeſt for him
that ſleepeth, and him thou imbraceſt which returneth.

Thou teacheſt the ignorant,
thou comforteſt the penſiue,
thou lifteſt vp from deſtruction
after a fall, thou giueſt to him
m Matt.7,7 that asketh[m]; hee that ſeeketh,
findeth thee, and thou openeſt
to him which knocketh.

Lo, ô Lord, God of my ſaluati-
n Pſal,13,46 on[n], what I ſhoulde ſaie for my
ſelfe I knowe not, and howe I
may anſwere, I am ignoraunt:
without thee there is no refuge,
from thy ſight no ſecret place
o Pſal,139.7 can hide[o], thou haſte ſhowne

me a waie to liue well [p], and giuen mee knowledge howe to walke, thou haſt threatned mee hel fire [q], and thou haſt promiſed the glorie of Paradiſe [r].

Now ô Father of mercies, and the God of all comfort [s], pearce my fleſh with thy feare, ſo that by fearing, I may eſcape ſuch thinges as thou doeſt threaten; and reſtore to me the ioie of thy ſaluation [t] that by louing I may taſt the felicitie which thou haſt promiſed [u].

O Lord, my rocke and my fortreſſe [x]; my GOD, my refuge, and my ſauiour [y]; put thou into my remembrance the things which I ſhould conceiue of thee teach me by what words I may call vpon thee, inſtruct me with what good workes I may pleaſe thee.

For I knowe, indeede I know one good worke, wherein thou

art

[p] Deu.10,12

[q] Eze.18,13

[r] Rom.2,10

[s] 2 Cor.1,3

[t] Pſal.51,12

[u] 1 Cor.2,9

[x] Pſal.71,3

[y] Pſal.18,2

art much delighted; and another
which thou dooeſt not deſpiſe.
Thy ſacrifice is a contrite
[z] Pſa.51,17 ſpirit[z], a contrite and a broken
heart, O God, thou dooeſt not
deſpiſe.

[a] Pſal.18,2 O my God mine helper[a], enrich
me with theſ thy gifts; with
theſe defenſes arme thou me against
the enemie; let this be the
water to quench the flames of
ſinne, reach out of thy goodnes
this refuge againſt the paſsions
of my deſires.

O Lord God, the ſtrength of
[b] Pſal,140,7 my ſaluation[b], let me not be of
that number which for a time
beleeue, but when temptation
[c] Luke 8.13 commeth, go backe[c].

Couer thou mine head in the
[d] Pſa.140,7 daie of battell[d], O mine hope
[e] Pſal.37,1 in affliction, and my ſaluation
in the time of trouble[e].

Thus, O Lord my light, and
my ſaluatiõ, what I need, I haue
asked

aſked, and what I feare, thou art priuie of; but my conſcience gnaweth, and the ſecret cogitations of the heart reproueth my boldneſſe, and what loue miniſtreth, feare ſcattereth; zeale ſtirreth vp, feare checketh; my wicked deedes ſtrike a terrour, but thy goodnes maketh bolde; thy mercy encourageth, my wickednes keepeth mee backe: and to ſay more truelie, the fantaſies of vices come freſh into my remembrance, which beat backe the boldneſſe of preſumptuous mindes[c].

Chap. 3.

A cōplaint of a ſinner, whoſe praier God heareth not in re*ſpect of his diſobedience.*

FOr he that is woorthy hatred, howe can hee require mercie, hee which hath deſerued paine, howe can hee de-

ſire

ſite glorie!

He prouoketh the iudge, that layeng ſatiſfaction for his offence apart, ſueth to be honored with rewardes. Who ſo is condemned to puniſhment, is too bold with the king, if hee ſeeke to be crowned with an vndeſerued garland. That fooliſh child doth prouoke the ſweete affection of his louing Father vnto wrath, that after reproches offered, wil vſurpe the dignitie of inheritance, before he haue repented him of his fault.

O my Father[a], why cal I into mind what I haue done? I haue deſerued death, and I beg life. I haue mooued my King[b], whoſe aſiſtance impudentlie I do craue. I haue deſpiſed the iudge[c], and yet raſhlie I beſeech him to bee mine helper. Proudlie I haue refuſed to heare my father, whom notwithſtanding I preſume to haue mine helper.

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[a] Mal.2,10

[b] pſalm.5,2

[c] Job.9,15

Wo is me how late do I com; alas, alas, how ſlowlie doe I haſten; wo is me, becauſe I runne after woundes, refuſing beeing whole to auoid the darts.

I haue neglected to foreſee the darts, but now am troubled ſtanding at deaths doore.

I haue encreaſed my wounds, bicauſe I haue not feared to adde ſinne vnto ſinne.

With a freſh wounde I haue embrued my ſcarres, becauſe I haue augmented mine olde ſins by my daielie tranſgreſsions, and what God by his medicines hadde healed, I by my frantike ſcratching haue opened.

The ſkinne which going ouer the woundes, did hide the diſeaſe, through yͤ breaking out of the corruption, is become rotten, in as much as wickednes vſed againe, made yͤ mercy once granted to be of none effect.

For I knowe it is written, At what time ſoeuer the righteous man ſhal commit wickednes, al his righteouſnes which hee hath done ſhall not be mentioned [d]. Nowe if the righteouſnes of a righteous man through ſin ſhal be forgotten; how much more ſhall the repentance of a ſinne turning againe vnto wickedne

How often haue I a dog returned vnto the vomit [e], and like a ſow wallowing in the mire [f].

I acknowledge, bicauſe for m particularlie to remember all i is impoſſible, I haue taught many to ſin, which knew not wha ſin meant; many that were ben to ſin, I haue perſuaded therunto; ſuch as haue reſiſted, I hau cōpelled, and haue conſented t thē as haue gone about wicke nes. Snares I haue laid for the which haue kept the right wai

[d] Eze.18,24

[e] pro,26.11

[f] 2 pet,2,22

and made a pit for ſuch as haue ſought the ſame; yea I made no conſcience of committing ſin, & feared not to forget thy lawes.

But thou a righteous iudge[g], ſealing mine iniquitie vp as in a bag[h], lookeſt narrowlie vnto all my pathes, and numbreſt all my ſteps.

Thou haſt held thy peace, thou haſt alway bin ſilent[i], thou haſt bin patient a long time; but, out alas, one daie thou wilt crie like a woman in trauel[k].

Chap. 4.

How god the righteous iudg ſhould be feared.

O Lord, God of gods[a], of great kindnes[b], I know how thou wilt one daie appeere[c]; I knowe thou wilt not keep ſilence[d], at what time the fire ſhal deuour before thy face,

[g] Eſd.14,32

[h] Iob.14,17

[i] Pſa,50,21

[k] Eſai.42,14

[a] Deu,10,17

[b] Ioel,2.13

[c] Acts,1,11

[d] Pſa,50,3

and a mightie tempeſt increaſe about thee; when thou wilt call the heauen aboue, and the earth to iudge thy people; and loe, al my ſinnes ſhall be laid open[c] before ſo many thouſande people, and not onelie all my wicked deedes, but alſo all mine euill thoughtes, and wordes ſhal bee manifeſt before all the companies of angels.

[c] 1. cor. 4. 5

So many iudges then ſhall I wretche ſtande before, as haue excelled me in well dooing. So manie ſhall giue ſentence to my confuſion, as haue ſhewed mee examples to liue vprightlie. So manie ſhall be witneſſes to conuince mee, as haue both inſtructed mee with their godlie exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord I know not what to ſaie; I cannot tell what anſwere to make: and being now in extreame peril, my conſcience troubleth, my ſecret cogitations torment, my couetouſnes fettereth, my pride accuſeth, mine enuie eateth, my luſt inflameth, my riotouſneſſe troubleth; my gluttonie ſhameth, my drunkenneſſe confuteth, my detraction teareth, my diſcord parteth, my anger diſquieteth, my lightnes diſſolueth, my ſloth oppreſſeth, mine hypocriſie deceiueth, my flattery breaketh, my fauour lifteth vppe, my ſlander pricketh me.

Behold my deliuerer from the fierce nations, beholde with whom I haue liued, with whom I haue ſtudied, with whom alſo I haue kept promiſe from the day of my birth!

The ſtudies which I delighted in, doe now condemne mee, which once I praiſed, diſpraiſe me now.

Theſe are the friendes vppon whome I reſted, the teachers to whome I liſtened, the maiſters whom I ſerued, the counſellers whom I beleeued, the citizens with whom I dwelled, the companions, whome I conſented vnto.

Alack, my king & my God, [f] that my freedome is ſo long kept fro me. Alack, ô my light[g] that I haue remained with the dwellers of Kedar[h]. And ſeeing holie Dauid hath ſaid Too long, [i] how much more may I wretch ſaie, My ſoule hath too long bin a ſtranger!

O God my ſtrength[k], in thy ſight ſhall none that liueth bee iuſtified[l]. My truſt is not in the ſonnes of menne. Whom wilte thou finde righteous[m], if thou iudge without mercie! And vnleſſe in fauour thou preuent the wicked

[f] Pſalm. 5,2

[g] Pſal. 27,1

[h] Pſal. 120,5

[i] Pſal, 120,6

[k] Pſa. 18, 1.2

[l] Pſa. 143,2

[m] Ro. 3.20

wicked, there wil not be to glorifie the good.

For I do beleeue, O my ſaluation[n], which thing I haue heard howe that thy bountifulnes leadeth me vnto repentance[o]: the ſweet words of thy mouth haue ſounded in mine eares, No man can come vnto me, except the Father, which hath ſente mee draw him[p].

Now becauſe thou haſt taught me, and mercifullie endued me with this knowledge, from the bottome of mine hart, and with al the power of my mind, I humblie praie thee, O almightie Father, with thy moſt welbeloued ſonne[q]; and thee, ſweete Sonne with the moſt cheerful comforter[r], I beſeech thee drawe mee[s], ſo that I may run after thee by the ſauour of thy good Oyntments.

[n] Pſal, 88.1

[o] Rom. 2,4

[p] Iohn, 6.44

[q] Matth, 3, 17

[r] Ioh. 14, 16

[s] Sal, ſongs, 1. verſ. 1, 2, 3

Chap. 8.

A praier vnto God the father, through his ſonne Ieſus Chriſt.

a Pſal.18, 3

VNto thee do I cal[a], O GOD, euen vnto thee doe I call. For thou art neere vnto al that cal vpon thee, to al that cal vpon thee in truth[b].

b pſa,145,18
c Ioh,14,6

Becauſe thou art the truth[c], teach mee I beſeech thee of thy goodnes; O holy truth teach me to cal vpon thee in truth. For of my ſelfe I am ignorant howe to doe ſo[d], but mine humble requeſt is, O bleſſed veritie, to be taught of thee.

d Ro.8,26

For to be wiſe without thee, is but fooliſhnes[e]; but to know thee[f] is perfect wiſedome.

e 1 Cor.1.20
f Iohn,17,3

Inſtruct mee in thine heauenlie wiſedome; and teach me thy ſtatutes[g]. For I verilie doe beleeue

g Pſa.119, 12

leeue that he is bleſſed, whome thou chaſtiſeſt, O Lord, and teacheſt in thy law[h].

My deſire is to cal vnto thee, nowe grant I praie thee, I may do ſo in truth.

What is it to cal vnto the truth in truth, but euen to call vnto the Father in the name of the Sonne[i]? Then, holy father, thy word is the trueth[k]; the beginning of thy word is trueth[l], for this is ẏ beginning of thy words that the word was in the beginning[m].

In that verie beginning I worſhip thee the chiefe beginnning. In that ſame very word of truth I cal vnto thee the perfect truth; in which thou, the verie ſame truth, direct me in thy truth, and teach me.

For what is more acceptable than to call vpon the begetter, in the name of his only begotten?

[h] Pſa,94,1

[i] Ioh. 15,26

[k] Ioh, 17,17

[l] pſa,119,160

[m] Iohn,1,1

to mooue the Father vnto mercie in the recordation of the Sonne? to mitigate the wrath of the king through naming of his deare child?

So haue the guiltie bin wont to bee deliuered out of Priſon; the fettered looſed: and ſuch as haue bin adiudged to the death, haue not onelie bin pardoned, but gotten beſide extraordinarie fauour, while they haue expreſſed the tender affection toward a deerely beloued child to angrie Princes; finallie, ſo haue treſpaſsing ſeruants eſcaped puniſhment at their maſters hands euen through the interceſſion of their ſweet ſonnes.

Euen after the like ſort by the tender loue of thine almightie Sonne, I humbly beſeech thee, O almightie Father, bring my ſoule out of priſon[n], that I may praiſe thy name. By thy coeternal,

[n] Pſa.14.7

nal, and onelie Sonne[o], I praie thee deliuer me from the chains of ſinne; and through the interceſsion of thy ſonne that ſitteth nowe at thy right hande, reſtore mee vnto life, to whome mine owne deſertes doe threaten a deadlie ſentence.

For what other interceſſour ſhoulde I direct vnto thee, but euen him which is the reconciliation for our ſinnes[p], and ſitteth at thy right hande making requeſt for vs[q].

Beholde mine aduocate with thee God the Father[r]; beholde the moſt hie prieſt[ſ], which needeth not to be ſanctified by the bloud of any thing[t], but ſhineth glориouſlie embrued with his owne bloud; beholde the ſacrifice holie, acceptable, and perfect[u], offered and receiued for a ſweet ſmelling ſauor[x]; beholde the lambe vndefiled[y], that as a

[o] Iohn.3,16 18

[p] 1 Ioh.2,2.

[q] Ro,8,34.

[r] 1 Iohn.2.1

[ſ] Hebru.8,1

[t] Hebr.9,12 13

[u] Heb.9,28

[x] Epheſ.5,2

[y] 1 Pet.1,19.

ſheepe before his ſhearers ope-
z Eſai. 53,7 ned not his mouthe [z]; neyther
ſpake a word when he was buf-
a Mar. 14,65 feted with fiſts,[a] ſpit vpon[b], and
b Mat. 26,67 obraided; finallie, which did no
c 1 Pet. 2,22 ſinne[c], and yet bare our ſinnes[d]
d 1 Pet. 2,24 by whoſe ſtripes we are healed.

Chap. 6.

A praier vnto God the Father for mercie, in reſpect of the *bitter paines of his deere* Sonne.

BEholde, louing Fa-
a Mat. 5,45 ther[a], thy moſt lo-
uing Sonne vvhich
hath indured ſuch
wicked things for my ſake.

O moſt gratious Prince[b], be-
b Eccl. 24,1 holde him which hath ſuffered,
and of thy goodnes cal him into
mind for whom he hath ſuffred.

Is not he that innocent one[c],
c 2 Cor. 5,21 O my Lorde, euen thy ſonne[d]
d Ro. 8,32 whom thou gaueſt, to redeeme
thy

thy ſeruant[c]! Is not this the author of life[f], that being brought as a ſheepe vnto the ſlaughter[g], and ſhewing himſelfe obedient to thee, euen vnto the death[h], dreaded not to end his liſe with a moſt cruel death?

Remember, ô worker of al ſaluation, how this is he whom thy wil was ſhould bee partaker of mine infirmitie[k]; notwithſtanding thou hadſt begotten him of thine owne power[l]. Out of doubt he is God with thee[m], which tooke my nature vppon him[n], and in that fleſh aſcended vppon the croſſe[o], and ſuffered a moſt greeuious puniſhment.

O Lord my God[p], caſt the eyes of thy Maieſtie vppon the work of thine vnſpeakable mercie.

Behold thy ſweete ſon, whoſe whole bodie was ſtretched forth[q].

Behold

[c] Gal. 5, 13
[f] Ioh. 11, 25
[g] Eſay. 53, 7
[h] Philip. 2, 8
[i] Gala. 3, 13
[k] Eſai 53, 3
[l] Pſal. 1, 7.
[m] Mat. 16, 16
[n] Iohn. 1, 14
[o] Lu. 3, 33
[p] Pſalm. 7, 1
[q] Mar. 15, 22

r Ioh.20,20 25 Behold his harmeles handes[r]
diſtilling forth godly bloud; &
being pacified, forgiue the ſins
which mine handes haue committed.

Behold his naked ſide pierced
ſ Ioh 19, 34 through with a ſharpe ſpeare[ſ];
and renewe mee with the holie
fountaine, which I beleeue flowed from his ſide.

Beholde his vndefiled feete,
that haue neuer ſtood in the way
t Pſalm.1,1 of ſinners[t], but euer walked in
thy lawe, dented through with
u Ioh.20.20 cruell nailes[u], and make my
pathes perfect in thy waies; giue
mee grace to abhor all wicked
ſteps; take fro me the way of li-
x Pſa.119,29 eng[x], and grant me graciouſlie
to chuſe the way of truth.

O king of ſaints, by this moſt
holie ſaint, by this my redeemer[y], I beſeech thee, make me
y colo,1,14 to run the way of thy comman-
z pſal.119,32 dements[z], that in ſpirit I may be

knit

knitte vnto him, which abhorred not to bee clothed with my fleſh[a].

O mercifull Father, remember howe the ſame thy moſt deere Son, being a yong man, bowed his white necke with his heade, and gaue vp the ghoſt[b].

Behold, O moſt gratious maker[c], the humanitie of thy beloued Sonne, and haue pitie vpon the weaknes of thy fraile workmanſhip.

Behold how his breſt became white, his ſide bloudie, his bowels drie, his ſight dimme; his countenance pale; his armes ſtiffe, how his legs hoong, and the ſtream of bleſſed bloud watered his pierced feet.

Behold O glorious Father[d], the torne members of thy tenderlie beloued ſonne, and gratiouſlie remember what my ſubſtance is.

[a] Iohn, 1. 14.

[b] Ioh. 19, 30.

[c] pſal. 100, 3.

[d] pſalm. 2, 7. Hebru. 1, 5.

Behold the paines of God become man[e]; and releaſe the miſerie of man thy creature[f].

Behold the puniſhment of the redeemer[g] and forgiue the ſins of the redeemed[h].

Euen this is he, O my Lorde, whom thou haſt plaged for the ſinnes of thy people[i], notwithſtanding hee bee thy beloued Sonne, in whome thou art well pleaſed[k]. This is that innocent perſonne, in whome there was founde no deceit[l], and yet was he reckoned with the tranſgreſſors[m].

Chap. 7.

A praier wherein man confeſſeth, how he was the cauſe why Chriſt ſuffered.

O Sweet Chriſt, what ſin didſt thou commit, that ÿ ſhouldſt be ſo iudged? what didſt

[e] Iohn. 1, 14
[f] Gene, 1.26
[g] Gala, 3, 13
[h] 1 Pet, 1.18
[i] Eſa. 53.8
[k] Matt. 3, 17
[l] Eſai 53.9
[m] Eſai. 53, 12

diddeſt thou commit, that thou ſhouldſt be ſo cruelly handled? What was thy ſinne; what was thy fault; what was the cauſe of thy death; what was the occaſion of thy damnation?

For I alas, I did the ſinne, for which thou didſt ſuffer[a]; I deſerued the tormentes vvhich thou diddeſt indure. O ſtrange iudgement, ô vnſpeakeable diſpoſition of thy myſtery!

The ſinner offendeth, the iuſt is puniſhed[b]; the guiltie tranſgreſſeth, the innocent is beaten[c]; the wicked ſinneth, the godlie is damned; That which the euil deſerueth, the good ſuffereth; the ſeruant doth amiſſe, the maiſter maketh amends; man committeth ſin, and God beareth the puniſhment.

O ah, how, ô Sonne of God[d], how haſt thou debaſed thy ſelfe[e]! How haſt thou burned in affection!

[a] Eſai. 53,4

[b] Mat,27,24

[c] Eſaie. 53,5

[d] Matt. 3,17

[e] Philip. 2,8

fection[f]! How far is thy mercie ſtretched? Howe greate is thy kindnes? whither extendeth thy loue? whither is thy compaſsion come.

For I did wickedlie, but thou wart puniſhed[g]; I ſinned, and thou wart afflicted[h]; I offended, thou wart tormented[i]; I lifted vppe my ſelfe, thou wart humbled[k]; I ſwelled, thou wart brought low[l]; I was diſobedient, but thou obedientlie bareſt the puniſhment of diſobedience[m]; I ſerued the bellie, but thou enduredſt hunger[n]. The tree allured mee vnto vnlawfull concupiſcence: but perfect charitie led thee vnto the Croſſe[o]. I taſted preſumptuouſlie the forbidden fruite: thou ſufferedſt tormentes. I delight in meate; thou didſt hang[p]. I enioie pleaſure, thou vvart pierced with nailes[q], I feele the ſweetneſſe of

the

[f] Iohn.15,13
[g] Mat,8,7
[h] Gala.3,13
[i] Mar.15,20
[k] Philip.2,8
[l] Hebru.2,9
[m] Phili.2,8
[n] Matth.4,2
[o] Ephes.5,2
[p] Gala.3,13
[q] Ioh.20,25

the apple, but thou taſtedſt the bitternes of gall[r]. Eua ſmiling is merie with me; Marie weeping had compaſsion vpon thee. Lo King of glorie[t], thus is mine vngodlines, and thy mercie manifeſt, thus mine vnrighteouſneſſe, and thine innocencie is euident. Nowe, ô my king and my God, what ſhall I render to thee for al thy benefits towarde me[u]? For mans hart cannot conceiue the thing which may worthilie recompence theſe thy ample rewards. Can the wit of man find out any thinge anſwerable to Gods mercie? No, it is not for a creature to enterpriſe to make God amends.

Notwithſtanding, ô Sonne of God, in this ſo wooderfull diſpenſation, ſomething my frailetie is able to doe, namelie, if thorough thy viſitation the minde beeing pricked, it crucifie the fleſh

[r] Mat.27.34

[s] Mat.27.53

[t] Pſal.24.7 8.9

[u] pſa.116.12

fleſh, with the affections & the
x Gal,5.24 luſts[x], which thou hauing granted, it then beginneth as it were to ſuffer for thee, becauſe thou alſo haſt vouchſafed to die for my ſinne[y]. And ſo through the
y Mat,8,27 conqueſt of the inner manne, it
z 1 Pet,2,24 ſhal be armed, thou being captaine, vnto the attaining of the outward victorie, in aſmuch as it feareth not, hauing ouercome the ſpirituall battel, to be ſubiect for thy ſake, to the materiall ſword. In which reſpect yͤ weaknes of my condition, if it like thy goodnes, ſhalbe able according to the power it hath, to anſwere to the greatnes of the Creator. And this is heauenlie phyſicke, O ſweete Ieſu, this is the preſeruatiue of thy loue.

Now I beſeech thee, by thy wonted mercies, powre that into my woundes which the melancholie humour of venomous contagion being thrown away, may reſtore mee againe to my former health; and hauing taſted the nectar of thy ſweetnes, may make mee from the verie heart to deſpiſe the inticementes of the worlde, and to feare none aduerſitie of the ſame for thy Name ſake; finallie, that I may bee alwaies mindeful of thine euerlaſting glorie, and in that reſpect abhor the troubles of this tranſitorie world.

I beſeech thee let nothing ſeeme ſweete to mee without thee; let nothing pleaſe me, no worldlie thing like mee beſide thee. Let me not loue that which thou doeſt abhorre, and let thy good pleaſure bee all my deſire continuallie.

Let it grieue mee to reioice without thee[z], & let me be glad to bee afflicted for thy Name ſake[a].

[z] Iere.9.23

[a] Acts.5.41

Let

752

Let thy name be my ioie, and
the remembrance of thee my
conſolation.

Let my teares bee my meate
b Pſa.42,3 night and daie[b], in ſeeking after
thy righteouſnes.

Let the law of thy mouth bee
better vnto me, than thouſands
c Pſ.119,72 of gold and ſiluer[c].

Finallie, let all my care bee to
pleaſe thee, and to reſiſt thy will
let me vtterlie deteſt.

d Col.1,27 O mine hope[d], by al thy mercies
I beſeech thee, be mercifull
e Pſal.65,3 to my ſinnes[e].

Open mine eares to thy
Lawes, and incline not mine
heart, I praie thee by thine holie
f pſal,141,4 name, vnto euill[f], that I doe
not committe wicked workes
with menne that worke iniquitie.

Laſt of al I beſeech thee by thy
wonderful humilitie, let not the
g Pſal,36,1 foot of pride come againſt me[g],

and let not the hand of the wicked moue me.

Chap. 8.

A praier vnto God the Father, ſhewing how the paſſion of his ſonne was for the reconciliation of man.

LO, almightie God[a], father of my Lord[b], heale gratiouſlie, & haue mercie on me I beſeech thee.

For I haue deuoutlie offered that which I founde moſt pretious; and humblie preſenteſt him which I ſaw was moſt dear vnto thee.

I haue concealed nought which I haue not reuealed vnto thy maieſtie: there is nothinge behinde to adde, for I haue ſent mine whole hope [c] vnto thee.

I haue directed thy beloued Sonne[d], mine aduocate [e] vnto thee;

[a] 2.Co,6,18

[b] Eph.1,2,3

[c] Colo.1,27

[d] Matt.3,17

[e] 1 Iohn.2,1

thee; and haue ſent thy glorious
child to be a mediator between
f 1 Tim. 2,5 me and thee[f]: I haue ſent I ſaie,
an interceſſor, through whom I
hope to get pardon.
In words I haue ſent the Word
g Iohn, 1.11 [g], which I ſaid, was ſent for my
h Iohn, 3.17 ſake[h]; I haue recited alſo the
whole paſsion of thy moſt holy
Sonne, which I beleeue ſuffered
i Eſa. 53.4 to ſaue me[i].

I beleeue the Godhead ſente
k Mat. 21,37 of thee[k], tooke vppon him mine
l Iohn. 1.14 humanitie[l], wherein he thought
good to ſuffer himſelfe to be buf-
m Ma. 27.30 feted[m], bound, ſpit on, mocked,
yea and crucified, nailed and
pierced to.

I beleeue alſo the ſame verie
Manhood, which was troubled
with the crying of infancie,
wrapped with the ſwadling
n Luke, 2,6 clothes of children[n]; vexed
with the labors of youth; weak-
o Matth. 4,2 ned with faſting[o], afflicted with

wat

watching[p], wearied with trauailing[q], vvith ſcourging whipped[r], torne with puniſhment[ſ], counted with tranſgreſſors[t], he hath gloriouſlie raiſed from the dead, carried into the ioyes of heauen[u], and placed the ſame at the right hand of thy maieſty[x]. Hee is both my reconciler and thy reconciliation[y].

Conſider nowe both who is thy Sonne, whom thou haſt begot[z], and who is the ſeruaunt whome thou haſt redeemed[a]. Behold the maker[b], and deſpiſe not the workmanſhip[c]. Gratiouſlie embrace the ſhepheard[d] and fauorably reſpect the ſheep brought vpon his owne ſhoulders[e].

This is that good ſhepheard, which with much and great labour ſoughte the wandering ſheepe ouer ſteepe hilles, and dangerous lowe vallies; and hauing

[p] Luk. 6,12
[q] Iohn.4,6
[r] Mat.27,26
[ſ] Mar.15, 15
[t] Eſai 53,12
[u] Actes.1,9
[x] Mar.16,19
[y] 1 Iohn.2,2
[z] Hebru.1,5
[a] Gala.3,13
[b] Iohn.1, 2
[c] Pſal.100,3
[d] Ioh.10,11
[e] Luke.15,5

uing founde the ſame well nigh deade thorough long eſtraying, with great ioye ſtoupeth himſelfe downe, and louinglie ty-eng it about himſelfe, doeth lift it out of the deepe of confuſion, and carieth it all ioyfullie which was loſte, vnto the ninetie and nine[f].

[f] Luke.15,4 5

Behold, O Lorde my king[g], God almightie[h], beholde, the good ſhepheard[i] bringeth tha vnto thee which thou didſt commit vnto his charge.

[g] Pſal.5,23

[h] 2.cor.6,18

[i] Luke 15,4 5,&c

Hee tooke vpon him throug thine appointment to ſaue ma[k], and beholde, he hath reſtore the ſame to thee void of all ſpo of ſinne[l].

[k] Iohn 3,17

[l] Titus 2,14

Behold thy deere ſonne ha reconciled[m] the workmanſhip which was eſtraied farre fro thee; the mercifull paſtor fe cheth that to the fold, which th greedie deuourer[n] had hunte

[m] 1.Ioh.2,3

[n] 1 Pet.5,8

awa

away. He bringeth him into thy preſence, which fledde [o] out of ſight thorough a guiltie conſcience, that by his maker he might obtaine pardon [p], which of him ſelfe deſerued wrath [q], and that thorough ſuch a Capitaine hee might haue hope to bee called home into his country, to whom nothing was due but hell fire in reſpect of his ſinne.

I could holie Father [r], offend thee of my ſelfe, but ſo coulde I not of my ſelfe pleaſe thee. And therefore thy beloued Sonne [s], my God, became mine helper, and tooke my nature vpon him [t], thereby to heale mine infirmities [u], that thence hee might offer to thee the ſacrifice of praiſe, whence the cauſe of ſinne did firſt ſpring out: and might by that thing bring me into thy fauour, wherby ſitting now at thy right hand he would ſhew that

[o] Gen. 3. 8
[p] 1 cor. 1. 30.
[q] Ephe. 2. 3.
[r] Matt. 6. 10
[s] Matt. 3. 17
[t] Iohn. 1. 14
[u] Eſay. 53. 4.

u Mar.16.19 he is partaker of my ſubſtance[u].

x Col.1.27 Lo this is mine hope[x], this is all my confidence.

Wherefore if you deſpiſe me, as you may right well, in reſpect of my ſinne: yet regarde mee at the leaſt of thy goodneſſe in re-
y Ephes.5.2 ſpect of the great loue[y] of thy beloued ſonne: beholde that in thy ſonne, which may mooue thee to ſhewe mercie vpon thy ſeruant; beholde the ſacrament of his fleſh and remit the ſinnes of the fleſh.

As often as thou lookeſt vpon the woundes of thy bleſſed ſon; ſo often, I praie thee, let my ſins be couered. As often as thou remembreſt the pretious bloud of his holie ſide, ſo often I beſeech thee, let the ſpots of my filthines be waſhed awaie. And becauſe fleſh hath prouoked thee vnto anger, my humble ſuite is, that fleſh alſo may mooue thee vnto mercy, that as fleſh ſeduced man to offende, ſo fleſh may bring man to pardon.

For much it is I grant, which my wickedneſſe hath deſerued: yet farre much more is it, which the loue of my redeemer maie lawfully challenge. For though great be mine vnrighteouſneſſe yet is the righteouſnes of Chriſt my redeemer much greater [z].

Becauſe by howe much God is better than man, by ſo much is my wickednes inferiour to his goodneſſe, both in qualitie, and alſo in quantitie.

For what hath man cōmitted which the ſonne of God, made man [a] hath not redeemed! who in pride can ſo ſwel, that by his woonderfull humilitie maie not be ouerthrown! what power of death can there be ſo great, but the paſſion of the Sonne of God on the croſſe wil deſtroy ẏ ſame!

[z] Reu. 5. 15.

[a] Iohn. 1. 14.

Truly, O my God [c], were both the ſinnes of wicked man, and the mercie of my redeemer waied together in equall ballance, ſurely neither the eaſt would ſo differ from the Weſte, nor the lowermoſt part of hell from the vppermoſt top of heauen.

c Pſalm.7.2

Now therefore, O moſt glorious Creator of the light [d], for the exceeding great paines of thy beloued ſonne, forgiue my ſins: ſet his godlines againſt my wickednes; his troubles againſt my crookednes; his meekeneſſe againſt my frowardnes. Let his humilitie [e] for mine hautines; his patience [f] for mine impatiencie; his gentleneſſe [g] for my cruelty; his obedience for my rebellion; his quietneſſe [i] for my crabbedneſſe; his ſweetenes for my bitternes; his mildnes for my rage, and his loue [k] for mine hatred make amends.

d Gen,1,3
e Phil,2,21
f 1 Pet,2,21
g Mar,11,19
h Philip,2,8
i Eſay,53,7
k Epheſ,5,2

Chap.

Chap. 9.

Vnto the holie Spirit a godlie praier.

THerefore almightie and holie Ghoſte, which art the loue of the Deitie, proceeding both from the almighty father[a], and his bleſſed ſonne[b], the moſte gratious comforter[c] of the troubled ſoules, ſlide thou downe into the ſecret parlour of mine hart by thy mightie power, and lighten euerie priuy corner of the neglected houſe by the brightneſſe of thy glittering light; and ſuch places as wither through long drines, by viſiting with thine abundant ſhowers of raine make thou to ſpring.

The priuie places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

[a] *Ioh,* 20,17

[b] pſalm. 1,7

[c] *Ioh,* 14,15

intrals of my nummed liuer, and
with the lightſome fire of thine
holy and feruent loue feed thou
euerie ſecret parte both of my
mind and body.

Giue me drinke out of the ri-
d Pſal. 36.8 uer of thy pleaſures [d]; that I may
nowe couet no more to taſte of
yͤ poiſoned ſweetnes of worldly
things.

e Pſal. 43.10 Iudge me ô Lord [e], & defend
my cauſe againſte the vngodlie
f Pſa. 143.10 people; teach me to do thy will [f],
for thou art my God.

Wherefore I doe verelie be-
leeue, that in whomſoeuer thou
dwelleſt, thou doeſt builde the
houſe both of the Father, and
the ſonne.

Bleſſed is that man which can
get ſuch a gueſt; bicauſe throgh
thee, both the Father and the
g Ioh. 14.23 ſon wil dwell with him [g]. Come
then, ô thou moſt gratious com-
h Ioh. 15.26 forter of the troubled ſoule [h],
which

which arte a protectour in due time[i], & an helper in affliction, come. O come thou purger of wickednes and curer of wounds. Come, thou which art the fortitude of the weake, and the ſtay of ſuch as are falling. Com thou inſtructor of the humble[k] & the deſtroier of the proude. Come thou louing father of the fatherleſſe, and thou mercifull iudge of ẏ widowes[l]. Come thou hope of the poore, and refreſher of them which be ready to faint. Come thou guide of ſeafaring menne; and hauen to auoid ſhipwrack. Thou ſingular glorie of ſuch as liue; thou onelie ſaluation of thẽ at the point of death, come. Come O moſt holy ſpirit, come and haue mercy vpon mee, knit me to thee; and mercifully grant after the multitude of thy mercies, that my ſlenderneſſe may pleaſe thy greatneſſe; and my

[i] pſalm. 9.9

[k] Luk.11.13

[l] pſal.68.5

weakenes thy ſtrength, through Ieſus Chriſt my Sauiour [m], who in thy vnity with the Father liueth and raigneth for euermore Amen.

[m] Ioh,4,42

Chap. 10.

A deuout praier of an humble ſeruant of God.

I Know LORDE, I know and confeſſe, howe I am vnworthie to bee loued of thee; yet art not thou vnwoorthie to be loued of me. I am vnworthie to ſerue thee: yet art not thou vnworthie to haue my ſeruice. Make me therefore worthie of that which thou art worthie of: ſo ſhall I bee worthie of that, of which now I am vnworthie. Make me as thy will is, to ceaſe from ſin, that as my duety bindes, I may ſerue thee.

Grant that I may ſo keepe and

gouern,

gouerne, and end my life, that I may ſleepe in peace, and reſt in thee.

Stick to me euen to the end, that ſleepe with reſt, and reſt with quietnes, & quietnes with euerlaſtingneſſe [a] maie receiue me, Amen. [a] Reu,7,15.

Chap. 11.

A praier vnto the bleſſed Trinitie.

BOth with heart and mouth we confeſſe, we praiſe, & bleſſe thee, GOD the Father [a] vnbegotten, thee, GOD the Son onlie begotten [b]. thee, God the holie Ghoſt the comforter [c], an holy and inſeparable Trinitie, to thee be glorie world without end, Amen.

[a] Mat,11,27
[b] Iohn,1,14
[c] Ioh,14,16
[d] 1·Ti, 1,17

Chap. 12.

A confeſsion of gods almightines and maieſtie.

[a] Pſal. 90.1 [b] Gen. 35.11 O Our God[a], O Almightie GOD[b], O holie Trinitie, one power, & vnparted Maieſtie.

I praiſe thee, yea euen I the baſeſt of thy ſeruants, & a ſimple member of thy church, I praiſe thee, and with a due ſacrifice of [c] Pſal. 50.14 praiſe[c], according to the knowledge and power, which thou haſt vouchſafed to impart vpon me, I glorifie thee.

And becauſe I lacke outward gifts to offer, behold that which is in mee, euen the vowes of [d] Pſ. 116.14 thankeſgiuing[d], gladly and ioifullie doe I offer out of a good [e] 1 Tim. 1.5 conſcience[e], and faith vnfained.

With mine hart therefore I do [f] Rom. 10.10 beleeue[f], O king of heauen[g], [g] Mat. 11. 25 and Lord of the earth, and with my mouth I confeſſe, the Father[h], the ſonne[i], and the holie Ghoſt[k], three in perſons[l], yet but one in ſubſtance, to be a verie[m] and almightie[n] God, of one ſimple, ſpirituall[o], inuiſible[p], and incomprehenſible[q] nature, in which none is either higher, or lower, or greater than other, but are altogether perfect[r] and without deformitie, bigge without quantitie[ſ], good without qualitie[t]; without any time euerlaſting[u], without dying vnmortal[x], ſtrong[y] without faintneſſe, true[z] without falſhood: without anie abode preſent euerie where[a]; without anie place wholie euery where: filling all thinges without ſtetching; going euerie where without ſtoppe or let; paſsing ouer al things, and yet mooueſt not; abiding in all places, and yet ſtandeſt not, creating all thinges with-

[h] Mar.13.32
[i] Iohn.1.18
[k] Mar.12.36
[l] Matt.3.16
[m] Ier.10.1?
[n] 2 cor.6.18
[o] Iohn.4.24
[p] 1 Tim.1.7
[q] Pſal.139.7
[r] Matt.5.48
[ſ] Iob.2.38
[t] Mat.19.17
[u] Eccl.18.1
[x] 1 Tim.1.17
[y] Pſal.7.10
[z] Reu.6.10
[a] Pſ.139.6

[b] without neede, gouerning all thinges [c] without labour, giuing beginnings to all thinges [d] and yet had no beginning [e], changing all thinges [f], and yet neuer changed [g], in greatnes infinit [h], in power almightie [i], in goodnes soueraigne [k], in wiſdome wonderfull [l], in counſels terrible [m], in iudgements righteous [n], in cogitations ſecret [o], in promiſe true [p], in workes holie [q], in mercie rich [r], towarde ſinners moſt patient [ſ], towardes the penitent moſt merciful [t], alway the ſame [u], eternal [x], and euerlaſting, and immortal [y], and vnchangeable, whom neither widenes of place maketh bigger, nor ſtraightnes leſſer, nor corners wring, whoſe will doth not varie; nor friendſhip alter, whom neither aduerſitie maketh out of quiet, neither proſperitie ouer iocunde, nor obliuion bringeth ought out

of

[b] Pſal,124,8
[c] Matt,11,25
[d] Hab,1,12
[e] Pro,8,22
[f] 2 Pet,3..0
[g] Mala,3,6
[h] Iob,23,8
[i] pſal,115,3
[k] Mar,10,18
[l] Wiſd,9,1
[m] pſal,66,5
[n] pſ,119,137
[o] pſal,92,5
[p] pſal,86,15
[q] Eſaie 6,3
[r] pſa 130,7
[ſ] pſal,86,15
[t] Iere,18,8
[u] Mala,3,6
[x] Pſal,102,11
[y] 1 Tim,1,17

of thy minde, nor memorie into thy remẽbrance, neither thinges paſſed goe awaie, nor things to come ſucceede where thou art: with the beginning thou beganneſt not; with times thou encreaſeſt not[z], with the end thou takeſt not an ende, but both before all worlds and in the world, and worlds without end thou liueſt & inioieſt perpetuall praiſe, eternall glorie[a], ſoueraigne auctoritie, ſingular honor, an euerlaſting kingdom, & infinit power, for euer and euer, Amen.

[z] pſa 102,25

[a] 2 Ti,4,18

Chap. 13.

A zealous praier wherein is declared how God the Father hath *ſaued mankinde, and how the word* became fleſh, with a praier for remiſsion of ſinnes.

HItherto, O GOD almightie[a], which ſeeeſt and ſearcheſt mine hart,

[a] Gen,35,11

[b] 1 Sa,16,7 hart [b]; hitherto I haue confeſſed
the almightines of thy maieſtie,
& the maieſtie of thine almigh-
tines; but now, as I beleeue in
[c] Ro,10,10 mine heart vnto righteouſnes [c],
ſo wil I confeſſe with my mouth
vnto ſaluation, howe thou haſt
vouchſafed to helpe mankind in
the end of the world.

Touching thee, God the Fa-
ther, thou art neuer read to bee
ſent, but of thy ſonne the Apo-
[d] Galat,4,4 ſtle writeth on this wiſe [d], when
the fulneſſe of time was come,
God ſent forth his ſonne. When
he ſaieth, Hee ſent, he plainlie
ſheweth howe hee came being
ſent into this worlde, when be-
[e] Matt,1,18 ing borne of the virgin Marie [e],
he ſhewed himſelfe in the fleſhe
to bee very GOD and perfect
[f] Iohn,1,14 man [f].

But what meaneth that prin-
cipal of all the other Euangeliſts
[g] Iohn,1,10 when he ſaieth [g], He was in the
world,

world, and the world was made by him. Thither truely he was ſent by his humanitie, where he was alwaie & is by his diuinitie. Which ambaſſage of his, I verelie do beleeue with mine heart, & acknowlege with my mouth, was the worke of the whole ſacred Trinitie.

Now then howe haſt thou loued vs [h], ô heauenly and louing Father [i]! howe haſt thou loued vs O gratious maker [k], which haſte not ſpared thine owne Sonne [l], but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the croſſe [m], taking out of the waie the handewriting of our ſinnes, and faſtening it vpon the croſſe [n], he hath crucified ſinne, and killed death. He only is free among the dead [o], hauing power to laie downe his life [p], and

power

[h] Iohn, 3, 16

[i] Ioh. 20, 17

[k] P[illegible], 100, 3

[l] Rom, 8, 32

[m] Phili, 2, 8

[n] Colo, 2, 14

[o] Pſal, 88, 5

[p] Ioh, 10, 18

power to take it againe for our ſakes.

And therefore he was both a conquerour and an oblation [q]: and becauſe an oblation, therefore a conquerour. For our behoofe hee was to thee both a prieſt & a ſacrifice; and becauſe a ſacrifice therefore a Prieſte [r]. Well may I then repoſe a ſtrong hope in him [s], becauſe through him that ſitteth at thy righte hand [t], making interceſsion for vs, thou wilt heale al mine infirmities [u].

For Lord, great be my diſeaſes, and manifold, yea manifold and very great be they. For the prince of this worlde, I knowe, and I confeſſe hath much to laie againſt me: but for his ſake that ſitteth at thy right hand [x], euen for my redeemers ſake [y], in whō he could finde none euill [z], deliuer me.

For

[q] Heb. 9,26

[r] Heb. 5,5

[s] Colo. 1,27

[t] Ro. 8,34

[u] Eſay. 53. 5

[x] Mar. 16,19

[y] Ro. 3,24

[z] Io. 14.30

For his ſake who did no ſin [a], and in whoſe mouth there was found no guile, iuſtifie me. [a] 1.Pet.2.22

For his ſake, who is our head [b] wherin there is no blemiſh, ſaue a member of his, though poore and weake. [b] Ephe.4.15 Epheſ. 5.23

Pardon I pray thee, all my ſins, vices, faults, and offences. Indue mee with thine holie vertues; make me to liue godlie, and to continue euen to the ende in good workes, according to thy will, euen for thine holy Name ſake, Amen.

Chap. 14.

A thankeſgiuing of a faithfull mind vnto God for ſending his deere and onlie Sonne to ſaue mankind.

I Might vtterlie deſpaire in conſideration of my manifold ſinnes, and infinite offences, had not thy worde, O God,

a Iohn,1.14 God, bin made fleſh[a], and dwel
among vs.

But now I dare not deſpaire.
b Rom. 5.10 For, if when we were enemies[b],
wee were reconciled vnto thee
by the death of thy ſonne; how
much more beeing reconciled,
are we ſaued by his life.

c 1 Tim, 1.1 For al mine hope[c], and al my
confidence is repoſed in that
pretious bloud which was ſhed
d 1Pet,1.28 for vs, and for our ſaluation[d]. In
it I take hart againe, and reſting
thereupon I couet to come vnto
thee, not hauing mine owne
e Phil. 3.9 righteouſnes[e], but that which is
through the faith of my Lorde
Ieſus Chriſt.

Wherefore, O moſt gratious
& mercifull God, louer of mankind[f],
f Wiſ.11.21 which thorough Ieſus
g Roma.1.4 Chriſt thy ſonne and our Lord[g],
euen when we were in the ſtate
h Roma.5.7 of damnation by reaſon of ſin[h],
haſte deliuered and ſaued vs; I
thanke

thanke thy goodneſſe, yea from the very bottome of mine hart I doe highlie thanke thee, for ſending of thy great loue[i] wherewith thou haſt loued vs miſerable wretches vnworthie all fauor, the ſame thy only begotten Sonne[k] from thine owne boſome into the worlde, to ſaue vs great ſinners[l], the children of wrath[m].

[i] Ephe. 2.4.
[k] Iohn 3.16
[l] 1. Ti. 1. 15
[m] Epheſ. 2. 3

I thanke thee for his holie incarnation and birth of his glorious mother, of whom he vouchſafed to take fleſhe for vs men and for our ſaluation; that as he was verie God of God[n], ſo hee might be very man of man[o].

[n] Mat. 1. 23
[o] Iohn 1. 14

I thanke thee for his paſsion[p] croſſe, and death; for his reſurrection and aſcenſion into heauen, & ſitting at thy right hand. For the fortith day after his reſurrection[q], in the ſighte of his diſciples he aſcended vp aboue

[p] Luk. 22. 26
[q] Actes 1. 3

all the heauens, where he ſit-
ting on thy right hand, powred
[r] Actes,2,3 downe the holie ſpirite [r], accor-
[ſ] Ioh,15,26 ding to his promiſe [ſ], vpon the
children of adoption.

I thanke thee both for that
ſhedding of his pretious bloud
wherewithal we be redeemed [t]:
[t] 1 Pet,1,18 and alſo for his inſtituting the
holie and liuelie ſacrament of
[u] Mat,25,26 his bodie & bloud [u], wherewith
all in thy church wee bee daily
nouriſhed, refreſhed, waſhed,
ſanctified, and made partakers
of one heauenlie and diuine na-
ture.

Finally, once againe I thanke
[x] Ephe,2,4 thee for thy great loue [x] where-
with thou haſt ſo loued vs wret-
[y] Ioh,4,9 ches through thine onely [y], and
[z] Mat,3,17 welbeloued ſonne [z]. For ſo thou
[a] Ioh,3,16 didſt loue the world [a], that thou
gaueſt thine onelie begotten
Sonne, that whoſoeuer belee-
ueth on him, ſhould not periſh,
but

but haue euerlaſting life. And this is eternall life [b], that wee know thee to be the true God, and whom thou haſt ſent Ieſus Chriſt, through a right faith, and works agreeable to our faith.

[b] Iohn 17.3

Chap. 15.

Of the incomprehenſible good will of God the father toward mankind.

O Pitie vnmeaſurable O wonderfull loue! To ſaue a ſeruant, thou haſt giuen thy Sonne [a], God was made man [b], that wretched man might bee plucked out of the power of diuels.

How deerely hath thy ſonne ô God loued mã, which thought hee did not humble himſelfe enough, if he were onely borne of the virgin Mary, vnles for vs and for our ſaluation [c], hee ſhed his

[a] Iohn, 3,16.

[b] Iohn,1,14.

[c] 1.Pet,1,18

his bloud alſo vpon the croſſe.

He came a mercifull God, he came of meere compaſſion and goodneſſe, yea to ſeeke and to ſaue that which was loſte [d], hee did come. He ſought the loſte ſheepe [e]; hee ſought and found it; and like a gratious Lord and right good ſheepheard [f], on his ſhoulders hee carried it vnto his flocke.

O rare loue! ô tender kindnes! who at any time hath heard the like! who but wil be amazed at ſuch bowels of mercie! who but will woonder! who but muſte needes reioice at his aboundant loue, wherewith hee hath loued vs [g].

Thou didſt ſende thy ſonne in the ſimilitude of ſinfull fleſh [h], that of ſin he might condemne ſinne, and that we might be thy righteouſnes in him.

For he is the lamb vndefiled [i]

which

[d] Luk. 19.10

[e] Luk. 15.4

[f] Ioh. 10. 11

[g] Epheſ. 2. 4

[h] Rom. 8. 3

[i] Pet. 1. 19

which hath taken awaie the ſins of the world[k], aboliſhed death by his death[l], and brought life againe by his reſurrection.

But what may we render vnto thee our God, for theſe ſo great benefits[m] of thy mercie? What praiſes, what thankes may wee aſcribe?

Surely had we the knowledge and power of the bleſſed Angels; yet could our amendes be nothing correſpondent to thy mercie and goodnes. And were all our members conuerted into tongues, yet ſhould wee neuer extoll thee ſufficiently enough.

For thy great loue, extended gratiouſly of thy meere goodnes to vs ward, reacheth beyond all knowledge. For thy ſonne, O our God[n], tooke in no ſort the Angels[o], but he tooke the ſeede of Abraham; and was like to vs in al things, yet without ſinne[p].

So

[k] Iohn. 1.19.

[l] 2 Tim, 1.10.

[m] Pſa, 116.12.

[n] Iohn 17.3

[o] Heb.2,16

[p] Heb. 4.15.

So that taking mans nature, not Angels vpon him; and glorifying it with the robe of holi resurrection and immortalitie [q], hee hath carried the ſame ouer all heauens, ouer al the quires o Angels, ouer all Cherubes, an Seraphins, and placed the ſam at thy right hand.

[q] Actes,1,9

The which both Angels do praiſe and dominions worſhip, and all the powers of heauen do bowe [r] at man God ouer them, This verely is al mine hope, an mine whole confidence.

[r] Phil,2,9

For euery of vs hath a portion of bloud and fleſh, in the bodie of Ieſus Chriſt our Lord. Therefore where a piece of my ſelfe is, there, I truſt I do raigne; where my fleſhe is glorified, there I knowe I am glorious, where my fleſh doth rule, there I perceiue I haue dominion.

And although I am yet a ſin

ner: yet I doubt not of this participation of grace: although my ſinnes doe hinder mee, yet my ſubſtance doeth require it; and although mine offences exclude me; yet the communion of nature doth not repel me.

For God is not ſo hard harted that he can forget fleſh & bloud which he beareth, which for my ſake hee hath taken, which on my behalfe he requireth.

But the Lord our God is mild and verie gentle[f], he loueth his owne fleſh, his members, and his bowels.

[f] Ioel, 2, 13

In verie God, and our ſweete gratious and moſt gentle Lord, euen Ieſus Chriſt, in whom we haue riſen, aſcended nowe into heauen, and now ſit togither in the heauenlie places[t], our fleſh doth loue vs.

[t] Ephe. 2, 5

In him we haue the prerogatiue of our bloud: wee are his members, and his fleſh: finallie, [u] Eph,4 15 he is our heade[u], of which the whole body dependeth.

As it is written, This now is [x] Gen.2,23 bone of my bones[x], and fleſh of my fleſh; and they ſhall be one fleſh. And no man euer yet ha- [y] Eph.5,29 ted his owne fleſh[y], but nouriſheth and cheriſheth it. This is a [z] Ephe.5,32 great ſecret[z], but I ſpeake concerning Chriſt, and concerning the church, ſaith the Apoſtle.

Chap. 16.

A thankeſgiuing unto God, for his mercie extended toward man in the incarnation of his ſonne Ieſus Chriſt.

I Therefore, O Lord [a] Pſa.90,1 our God[a], with my lips, and with mine hart, & with all my power do thanke thy mercy for all mercies, whereby thou haſte miraculouſlie redeemed vs thy wretched ſeruantes[b], and that through the ſame thy ſonne our Sauior[c], and redeemer[d], which was deliuered to death for our ſinnes[e], and is riſen againe for our iuſtification, and ſitteth lyuing without ende at thy right hande[f] making requeſt for vs, and ſhewing mercie with thee vpon vs. Becauſe of thee the Father[g] he is an eternall GOD, of one ſubſtance with thee in al reſpects. Whereby he can ſaue vs at al times.

But in that he is a man, whereby he is inferiour to thee, Al power is giuen him in heauen and in earth[h], that at the Name of Ieſus euerie knee ſhould bow[i], both of thinges in heauen, and things in earth, and things vnder the earth, and that euerie toong ſhould confes, that Ieſus Chriſt is the Lorde vnto thy glorie, O God the father.

[b] Ephe,2,4
[c] 1 Pet.2.24
[d] Gala.3,13
[e] Rom,4,25
[f] Rom.8,34
[g] Iohn,8,42
[h] Mat.28,18
[i] Phil.2,10

Him thou haſte ordained a iudge of quicke and dead[k]. For thou iudgeſt no man[l], but haſt committed all iudgement to thy Sonne, in whoſe breaſt are hid [m] al the treaſures of wiſedome, and knowledge.

And he is the witnes and the iudge[n], I ſaie the iudge and the witnes whoſe preſence no guiltie conſcience ſhal eſcape[o]. For al things are naked and open to his ſight[p]. And hee which vniuſtlie was condemned[q], hee euen he wil iudge the world with righteouſnes[r], and the people in truth.

Wherefore I bleſſe thine holy name for euermore, and with mine whole heart, O almightie & gratious Lord, I glorifie thee for that vnſpeakeable and wonderfull vniting togither of thy Godhead and manhood in one perſon, ſo that one was not god

[k] Act.10,42

[l] Iohn,5,22

[m] Coloſ.2,3

[n] Act,10,42

[o] 1 Cor.4,5

[p] Heb.4,13

[q] Mat 27,24

[r] Pſa.96,13

and another man, but one and the ſame perſon was both God and man, or man and God.

But althogh of thy great goodnes the word was made fleſh [f]; yet neither of thoſe two natures was conuerted into another ſubſtance.

[f] Iohn. 1, 14

To the myſterie of the Trinitie there is not a fourth perſon, added. For the ſubſtance both of the Word of God, and of man is vnited but not confounded: that vnto the godheade that thing vvhich was taken of vs mighte approch, and that thing which neuer had bin, might remaine the ſame which alwaies it was.

O wonderfull myſterie [t]! ô vnſpeakeable fellowſhip! ô ſtrange goodnes of Gods mercie, euer to be marueled at, euer to be loued! Wee were not worthie to be ſeruants, and lo we are made the ſonnes of GOD, euen the

[t] 1 Tim. 3, 16

u Rom. 8,17 heires of God[u], and heires annexed with Chriſt! How came this to paſſe? who hath brought vs hereunto?

But, O God, mercifull Father, by this thine ineſtimable goodneſſe, mercy, and good wil, I beſeech thee, make vs worthie ſo great and ſo manifold promiſes of the ſame thy ſonne our Lord Ieſus Chriſt[x]. x 1 cor. 1,3

Appoint thy ſtrength, ſtabliſh O God, that which thou haſte wrought in vs[y]; finiſhe what thou haſt begun, that we may be able to come into the fulnes of thy mercy. y pſa, 68, 28

Make vs through the holie ſpirit to vnderſtand; and thorough thy ſonne to diſcerne; and with due honour to reuerence this high myſterie of godlineſſe[z], which is, howe God was manifeſted in the fleſhe; iuſtified in the ſpirite; ſeene of Angelles; z 1 Tim 3,16 preached vnto the Gentiles, beleeued on in the worlde; and receiued vp in glorie.

Chap. 17.

Another thankeſgiuing for the benefit of our redemption.

O Lorde our GOD [a], how much are wee bounde vnto thee, which be redeemed with ſuch a price [b]; ſalued with ſuch a gift [c], and preſerued by ſo heauenly a benefit!

O how greatlie are we wretches bounde to feare thee; to loue thee; to bles thee, to praiſe thee, to honor thee, and to glorifie thee, ſeeing wee are ſo ſaued, ſo ſanctified, and ſo glorified of thee [d].

For wee are indebted to thee, both for all that wee can doe, and for all our life [e], and for all our wiſedome [f]. And who hath

[a] Pſa.90,1

[b] 1 pet.1,18

[c] Iohn.3,16

[d] Ro.8,30

[e] Acts.17,28

[f] Iam.1,17

anie thing of himſelfe not from thee[g]?

Wherefore, ô Lord our God, from whome euerie good gifte doeth proceede, euen for thine owne ſake, and for thine holie name ſake, giue vs grace of thy goodes and giftes to ſerue thee, and in truth to pleaſe thee, and euermore for ſo great benefites of thy mercie to thanke thee.

For, by none other means can wee either ſerue or pleaſe thee, but by thine owne gift. For euerie good giuing and euerie perfect gifte is from aboue[h], and commeth downe from the Father of lights, with whome is no variablenes, neither ſhadowing by turning.

O Lord our God[k], O gratious [l] God; O good[m] God; O God almightie[n]; GOD whoſe nature can bee neither vttered by wordes, nor contained in anie

[g] 1 Cori,4,7

[h] Iam. 1.17

[k] Ioh,20,17

[l] Eſaie 6,3

[m] Mat.19,17

[n] 2.Cor,6,18

place[o]; GOD Creator of all thinges[p], and the Father of our Lorde Ieſu Chriſt[q], which haſt from thine owne boſome ſent the ſame thy beloued Sonne[r] into the world for our common welfare[s]; to take our nature vpon him[t], that he might giue vs his; and bee as perfect God of thee his father, ſo perfect man of his mother, a very God and a verie man, yet but one and the ſame Chriſt, both eternall and temporall, immortall and mortall, a Creator and a Creature, ſtrong and weake, a conqueror and conquered, a nouriſher and nouriſhed, a ſheepeheard and a ſheepe; temporallie dead, and yet liuing eternallie with thee, who promiſed to his friendes a citie of life; and ſaide to his diſciples, Whatſoeuer ye ſhal aske the father in my name[u], he will giue it you.

[o] Iob 23,8
[p] Geneſ.1,1
[q] Galat.1,1
[r] Matt.3,17
[s] 1 Tim.1,15
[t] Iohn.1,15
[u] Ioh.16,23

By the ſame high Prieſt[x], & right biſhop[y], and good ſhepheard[z], who hath offered himſelfe for a ſacrifice, giuing his life for his ſheepe; I beſeeche thee, euen by him which ſitteth at thy right hand[a], and maketh requeſt for vs, our redeemer[b], and aduocate[c], I ſaie of thy mercie and goodneſſe, I humbly beſeech thee, O moſt gentle, moſt louing and moſt gratious God, louer of mankinde[d], giue mee grace with the ſame thy ſonne, and the holie ghoſt, in all things to bleſſe thee, and with much ſorrowe of heart to glorifie thy Name; finallie, giue mee a fountaine of teares with great reuerence and feare. For they haue power to giue alike, whoſe ſubſtance is all one.

But forſomuch as a corruptible bodie[e] is heauie vnto the ſoule: quicken me I praie thee, by thy

[x] Hebr.8,1

[y] Heb.9,11

[z] Ioh.10,20

[a] Rom.8.34

[b] 1 Pet.1,18

[c] 1 Ioh.2,1

[d] Iohn 3.16

[e] Wiſd.9,51

ſpurs: and make mee valiantlie to perſeuere in thy precepts, and praiſes daie and night[f]. Make mine hart hot within me[g]: and in my muſing lette the fire bee kindled.

And becauſe thy beloued and only ſon hath ſaid, No man can come to me[h], except the father which hath ſent me draw him; and againe, No man commeth vnto the Father but by mee[i], I praie and humblie beſeech thee, drawe mee alwaies vnto him, that he at length may bring me vnto thee, euen thither where he is ſitting at thy right hande[k], whereas life euerlaſting[l], and euerlaſtinglie bleſſed is; where as perfect loue, and no feare is[m]; wheras day alway, and one ſpirit of all is; whereas ſoueraigne and ſure ſecuritie, and ſecure quietneſſe and quiet ioifulneſſe, and ioyfull bleſſednes, and bleſ-

[f] Pſa.35.28

[g] Pſal,39, 3

[h] Ioh,6,44

[i] Iohn.14,6

[k] Rom.8.34

[l] Reue.7.15

[m] Reu.21.4

ſed euerlaſtingnes, and euerla-
ſting happines, and the happie
n Reu. 22. 4 ſight[n], and praiſing of thee is
without ende; where thou vvith
him, and hee in the communion
of the holie ſpirit, liueth and raig
neth a God for euer and euer
Amen.

Chap. 18.

A moſt godlie praier vnto our Sauior Chriſt.

O GOD Chriſt, thou
moſt kinde louer of
mankinde[a], mine
a Epheſ. 5, 2 hope[b], the light[c],
b Colo. 1, 17 the way[d], the life[e], the ſaluation
c Iohn. 1, 4
d Iohn. 14, 6 [f], the honour and the glorie of
e Ioh. 11, 25 all thy peoples[g]. Call into thy
f 1 Pet. 2. 24
g Luk. 2. 32 remembrance for whoſe ſake
h Matth. 27. 2 thou wouldeſt indure and ſuffer
i Mar. 15, 15
k Ioh. 19, 34 bands[h], the croſſe[i], wounds[k],
l Ioh. 19, 41 death and the graue[l], I beſeech
thee,

thse, for whoſe cauſe, hauing ouercom death after three daies thou roſeſt againe[m] appearedſt to thy Diſciples[n], inſtructing their wauering mindes;and fortie daies after thy reſurrection thou aſcendedſt into heauen[o], where thou liueſt, &ſhalt raign for euermore[p].

Thou art my GOD, a liuing[q], and a true God[r], mine holie Father, my louing Lorde[ſ], my puiſſant Prince[t], my good ſhepherd[u] mine onlie maſter[x], my beſt helper[y], my faithfulleſt friend[z], my liuing bread,[a] mine euerlaſting Prieſt[b], my guide vnto my cuntrie, my true light[c] my holie ſweetnes,[d] my readie waie[e], my noble wiſdom[f], my pure ſimplicitie, my peacemaking quietnes[g], my ſure ſafetie, my good portion[h], mine eternal ſaluation[i], my great mercy, my mightie patience, mine vnſpot-

ted

[m] Mat.28,5
[n] Mar.16,14
[o] Lu.24,51
[p] Reuel.4,8
[q] Ro.8,34
[r] Math.4,7
[ſ] Actes 7,59
[t] Reuel.4,9
[u] Ioh.10,11
[x] Matt,23,8
[y] Heb.13,6
[z] Ioh,15,15
[a] Ioh.6,35
[b] Heb,7,24
[c] Iohn 1,4
[d] Phili.3,7
[e] Iohn.14.6
[f] 1 cor.1.30
[g] Eph.2,14
[h] Rom 8.32
[i] Hebr.2,9

ted ſacrifice [k], mine holie redemption [l], my ſtrong hope [m], my perfect charitie [n], my true reſurrection [o], mine euerlaſting life [p], my bleſſed ioie and contemplation [q], continewing euermore [r].

[k] Hebr.9,14
[l] 1 Cor.1,30
[m] Colo.1,27
[n] Rom.5,8
[o] Ioh.11,25
[p] Iohn.14.6
[q] 1.Co.13,12
[r] Reue.7,15

Vnto thee do I praie, cry, and bend my ſute, that through thee I may walke, vnto thee I may come, in thee I may reſt, vvho art the way, the truth, & the life [ſ], beſide whom no man cōmeth vnto the father.

[ſ] Iohn.14,6

For I deſire thee [t], a moſt gracious and a glorious Lorde, the verie brightneſſe of the fathers glorie, which ſitteſt vppon the Cherubins, and beholdeſt the deepes, which art the true light [u], the light inlightening, the laſting light, whom the verie Angels deſire to behold [x].

[t] Pſal.42,1
[u] Iohn.1,4
[x] 1 Pet.1,12

Lo mine heart is before thee; expell the darkenes of the ſame, that more fullie it may be indued with the cleereneſſe of thy light.

Giue me thy ſelfe, O my God, reſtore mee thy ſelfe; loe, I loue thee, and if not intierly inough, I would loue thee more. I can by no meanes diſcerne how much I lack of louing thee as I ſhould, that my life may run into thine armes, and be at no time alienated, til it bee hidde in the ſecret place of thy countenance.

Notwithſtanding, this doe I know, that il is it with me without thee O Lord, not onely outwardlie to my bodie, but alſo inwardlie to my ſoule. For all plentie, being not my God, is but pouerty.

But the good, which no waie can bee altered, either into the better or worſe, thou alone art [y] which art ſimple alone [z], to whome it is not one thing to

liue,

[y] Malac. 3,6

[z] Pſa. 86,10

liue, and another to liue happilie; for thou art thine owne happines. But thy creature to whom it is one thing to liue, and another to liue happilie, can aſcribe both his life and his bleſſed life, to none other thing, but onelie to thy mercie. And therfore we ſtande in neede of thee, but not thou of vs. For were not wee at al, nothing were wanting to thy felicitie, which thou art. So that wee haue great cauſe to cleaue vnto thee our Lorde God, that through thy continual helpe we may leade an holie, godlie, and vpright life.

For by reaſon of the weight of our weakenes, wee are drawne downwarde[a]; but through thy gift wee are inflamed, and carried vpwarde, we burne and wee goe; we do mount, and aſcende in our harts, and wee ſing a ſong of degrees; with thy good fire

[a] Wiſ, 15, 15

we burne, and we go forward.

Whither doe we now aſcend vpward vnto the peace of Ieruſalem? For I reioiced, when they ſaid vnto me, We wil go into yͤ houſe of the Lord[b]. There hath hee placed vs, we will good, that wiſh nothing els, but there to abide for euermore.

[b] pſa,122,1

But forſomuch as while wee are in the bodie, wee be abſent from thee[c], O Lorde, wee haue heere no continuing citie[d], but we ſeeke one to come; and our freedome is in heauen: therefore through thy grace I do enter into the cloſet of my hearte, and there doe I ſing the ſonges of loue to thee, O my king and my God, fetching vnſpeakable ſighings in this houſe of my pilgrimage[e], where I ſing out thy righteouſneſſe. And calling Ieruſalem into mind, I ſtretch the ſenſe of mine heart towarde the ſame,

[c] 2Cor,5.6

[d] Heb,13,14

[e] Pſa,119,54

ſame, euen towarde Ieruſalem my country, Ieruſalem I ſay my mother[f]; and alſo towarde thee her king, her inlightener, her father, defender, protector and gouernor, her pure and ſtrong delight, her conſtant ioie, and al goodnes elſe whatſoeuer[g]. For thou art the ſoueraigne and the true happineſſe. From whence I will not be turned awaie, vntill in the peace of that my deere mother, whereas the firſt fruites of my ſpirit are, thou gather all that I am from ſcattering and deformitie, and ſo conforme & confirme me for euer ô my God and my mercy.

[f] Gala.4.26

[g] 1 Cor.2.9 Reu.7.15

Chap. 18.

A longing after the ioyes in heauen.

O Lightſome and glorious houſe of God I haue loued thy goodlines, and the place where the glorie of the Lord God, who both enioyeth and hath created thee, doeth dwel[a].

[a] Pſal,26.8

In mine exile I ſigh after thee both night and daie; mine hart longeth, my mind coueteth, and my ſoule deſireth to come vnto the ſocietie of your happines.

My prayer vnto him which hath made me is, that he would poſſeſſe me in thee; becauſe hee hath made both me[b] and you.

[b] Gen,1,26

For I deſire your holie felowſhip, and wonderful glorie, not for any merite of mine owne; but I truſt to attaine thereunto through the price of his bloud, namelie of Ieſus Chriſt, wherby we be redeemed[c].

[c] 1Pet,1,18

I confeſſe I haue gone aſtraie like a loſte ſheepe[d], and haue too long dwelled out of my natiue ſoile, and am far awaie caſt from the face of the Lorde my

[d] Pſ.119,176

God into this blindneſſe of baniſhment, where driuen out of the ioyes of Paradiſe, I bewaile with my ſelfe dailie the miſerie of my captiuitie, and ſing a woful ſong with great lamentation, when I remember you, O Mother Ieruſalem[c]; while my feete do but ſtand in thy courts, ô ſacred and comelie Zion, and I am not able plainelie to looke into thy inner places.

[c] Galat.4,6

Notwithſtanding I haue good hope vpon the ſhoulders of my good ſhepheard[f], thy Creator, to be brought backe vnto thee, that I may triumph againe with that vnſpeakeable ioie, where withall they bee cheered which dwell with you before God his maieſtie[g], and our Sauiour Chriſt, which hath abrogated through his fleſh the hatred[h], and pacified all thinges both which are in heauen, and which are

[f] Luke.15,5

[g] Reu.22,4

[h] Eph.2,15

are in earth by his bloud[i]. For hee is our peace which made of both one[k], and ioining the two contrarie walles together, hath promiſed that he wil giue the euerlaſting felicitie of your happines in himſelfe, after the like maner and meaſure, when hee ſaid, They ſhall be like the Angels of God in heauen[l].

[i] Col.1.14

[k] Eph.2,14

[l] Mat,22,30

Chap. 20.

A bewailing of the miſeries of this life.

O My Lord, I am euen wearie of this life, and of this troubleſome pilgrimage[a].

This life is a miſerable life[b], a tranſitorie[c] life; an vncertaine life[d], a labourſome life[e], a polluted life[f] a life which is the miſtreſſe of wickedneſſe, the Queene of pride, repleniſhed with error and miſeries, not to

[a] Pſa.39,12

[b] Iohn.14,1

[c] Rom.6,12

[d] 1Ch.29.15

[e] Gene.3,17

[f] Geneſ.6,5

bee called a life, but a deathe, wherein euerie moment we die, both by ſundrie defectes of nature, and manifold diuerſities of deathes.

Can we therefore call it a life that we liue in this worlde? the which both humours puffe vp and ſorrowes pluck down; and heate withereth, and the ayre infecteth; which both eating maketh fatte, and faſting maketh leane; mirth maketh diſſolute, ſadneſſe conſumeth; care ſhortneth, ſecuritie dulleth; wealth maketh proude; pouertie bringeth out of heart; youth extolleth, age crooketh; ſicknes breaketh, ſorrow depreſſeth: and after al theſe thinges commeth raging deathe, and bringeth an end at once to al the ioies of this miſerable life! which being paſt a man woulde not thinke it had euer bin at al.

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This vitall death, and mortall life, albeit bee repleniſhed with theſe and other myſeries, yet a griefe to tell; how many doth it catch with her ſnares? how many be deceiued by her falſe promiſes!

And although it be ſo deceitfull and bitter of it ſelfe, that his blindeſt louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhee carrieth in her hand, ſhe maketh an infinite company of fooles vtterlie drunke.

Oh happie are they, and thoſe verie rare, which auoide her familiaritie [g], which deſpiſe her momentanie pleaſure, and her companie, leaſt with the periſhing deceiuer, they alſo be cõpelled to periſh.

[g] 1 Ioh.2,15.

Chap. 21.

Of the felicitie of that life which God hath prepared for ſuch as loue him.

BVt, O yͤ life, which God hath prepared for them that loue him[a], thou arte a liuelie life, a bleſſed life[b], a ſecure life[c], a goodlie life, a pure life, a chaſt life, an holie life; a life ignorant what death means, voide of ſorrowe, a life without ſpotte, without griefe, without trouble, without corruption, without perturbation, without change and alteration; a life replenished with all goodlineſſe and glorie, where neither aduerſarie to impugne, nor inticement of ſinne is to carie awaie; but perfect loue, no feare is, where the daie laſteth euer, and one ſpirit of all is; euen where

[a] 2.Cor.2,9
[b] Reu. 7,15
[c] Ren.21,4

God is beholden face to face[a], and with this foode of life the mind is fed aboundantly. [a] 1 co.13.12.

It doth me good to meditate of thy glorie; thy good things doe exceedingly delight me.

The more I remember, the more I long for thee. Greatlie doe I deſire, maruelloufly am I delighted with the ſweete memorie of thy Name.

It doth mee good therefore, to lifte vp the eies of mine heart, to ſtir vp the ſtate of my minde, to bende mine affection towardes thee.

Truely it doth me much good to talke of thee, to heare of thee, to write of thee, to conferre of thee, to reade euerie daie of thy glorie & bleſſednes, and to meditate often of that I reade, that ſo at leaſtwiſe from the heate, perils, and ſweatings of this mortall and tranſitorie life, I maie paſſe vnto the delectable coole of the liuelie ayre, and ſo when I go to ſleepe maie ſomewhat lay downe my wearie heade in thy boſome.

For which cauſe I walke many times into the pleaſant fieldes of the holie ſcriptures, where I plucke vppe the goodly greene herbes of ſentences by pruning; eate them by reading; chawe them by vſing, and laie them vp at the length in the hie ſeate of memorie by gathering them togither, that ſo hauing taſted thy ſweetneſſe, I may the leſſe perceiue the bitterneſſe of this miſerable life.

O thou moſt happie life; O right bleſſed kingdome, voide of death [e] euerlaſting; where no times ſucceede by ages; where the continuall day without night hath none ende; where the conquering ſouldier ioyned to that

[e] Reu. 21.4

ioyful quier of angels, and crowned with the crowne [f] of euerlaſting glorie, doeth ſing to his God a ſong among the ſongs of Zion.

Oh that I might, my ſinnes being pardoned, and this burthen of the fleſh laide awaie foorthwith, O that I might enter into thy ioies [g] to enioie euerlaſting reſt, that I might paſſe into the goodlie and glorious wals of thy citie, to receiue a crowne of life at the handes of my Lord[h]; that I might bee among that holie quier, that I might ſtande with the bleſſed ſpirits before the maieſtie of the Creatour [i], that I might behold the preſent countenance of Chriſt [k], that I might ſee that Soueraigne, and vnſpeakeable, and vncompaſſed light: and finallie, that I might be neuer touched with anie feare of death [l] but reioice euerlaſtinglie

[f] 1.Pet.5.4

[g] Mat.25.23

[h] Reu.2.10

[i] Reu.22.4

[k] 1.cor.13.12

[l] Reu.21.4

ſtinglie for the gift of perpetual incorruption.

Chap: 22.

Of the happineſſe of the goo ſoule hence departing.

HAppie is the ſoule which departing fr the earthlie bodie goeth directlie int heauen; ſecure it is and quiet and feareth neither enemies, no death [a]. For it enioyeth continu ally thy preſence [b], O God, an vnceſſantlie beholdeth the mo glorious Lord, whom ſhee hat ſerued and loued [c], and whom nowe at the length full ioyfulli and gloriouſlie ſhe hath attaine vnto.

And this glorie of ſo grea bleſſednes, neither time ſhall diminiſh, nor any wicked perſo take awaie [d].

The daughters of Zion hau

ſeen

[a] Reu. 21. 4

[b] 1 Co. 13. 12

[c] 1. Cor. 2. 9

[d] Math. 6. 19

ſeene her, and counted her bleſſed [e], euen the Queenes and the concubines haue praiſed her ſaying.

Who is ſhe that commeth vp out of the deſert [f], abounding in pleaſure, leaning vpon her welbeloued?

Who is ſhe that looketh forth as the morning [g], faire as the moone; pure as the ſun, terrible as an armie with banners?

How cheerefully goeth ſhee out, haſteneth, runneth, when al amazed ſhee heareth her beloued, ſaying vnto her on this wiſe [h]: Ariſe my loue, my faire one, and come awaie. For beholde the winter nowe is paſt: the raine is changed, and gone awaie.

The flowers appeare in our earth; the time of the ſinging of the bird is come, & the voice of the turtle is heard in our land.

[e] Sal. ſongs, 6. 8.

[f] Sal. ſongs, 8.5

[g] Sal. ſongs, 6.9

[h] Sal. ſongs, 2.10

The fig tree hath broght forth her young figges, and the vines with their ſmal grapes haue caſt a ſauour, ariſe my loue, my faire one, and come away.

My doue that art in the holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight let mee heare thy voice, for thy voice is ſweet, & thy ſight comlie.

Come away my choſen, my faire one, my Doue, mine vnſpotted one, my ſpouſe come awaie, and I will put thee into my bedchamber: bicauſe I haue longed after thy beauty.

Come away, that thou maiſt triumphe in my preſence with mine Angels, whoſe company I haue promiſed thee.

g Acts,14.22 After many perils and labours come away, enter into thy maſters ioie[k], the which no man ſhall take from thee[l].

k Mat,25,12
l Ioh,16,22

Chap.

Chap. 23.

A praier vnto Ieſus Chriſt, that he would vouchſafe in troubles to help vs.

OH happie are all thy Saintes, O Chriſt, which haue paſſed ouer the ſea of this mortalitie, and attained vnto the hauen of perpetuall quietnes[a], ſecuritie, and peace, where they are at reſt, and alwaie ioiful and merrie.

Wherefore of thy tender loue I beſeech thee, O Chriſt, who art without care of thy ſelfe, be careful of vs, who needeſt not to care for incorruptible glorie, haue thou a conſideration of our manifold miſeries[b].

O our God, who haſt choſen a people to thy ſelfe[c], and endued them with glorie, making them both immortall of thine

[a] Eſa, 35, 10

[b] Rev, 7, 5

[c] Ro. 8. 30

immortalitie, and ioifull through [c] 1.co.13.12 thy bleſſed ſight[c], I beſeech thee be thou alwaies mindfull of vs, and helpe vs, who as yet in the ſalte ſeaes of this life are toſſed with the ſurges about vs.

O thou goodly gate, who art raiſed into a marueilous highnes helpe vs, vile pauement lying much beneath thee.

Giue vs thine hand, and raiſe vp ſuch as lie vpon the grounde, that waxing ſtrong out of weaknes, we may be made coragious in battell.

[d] 1.Ti.2.5 Make thou [d] interceſsion for vs continually, and vnceſſantlie pray for vs wretches, and moſt negligent ſinners, that through thy praiers, wee may be conioined to the holie companie of ſaints, for otherwiſe we ſhall neuer be ſaued.

For alas, wee are verie fraile

weakelings of no courage, creatures giuen to the ſeruice of the bellie and fleſh, hauing in vs almoſt no ſparke of vertue.

And yet placed vnder thy confeſsion O Chriſt, wee are borne by the word of the croſſe throgh this great and wide ſea [e], wherein are thinges creeping innumerable, both ſmall beaſtes and great; wherein the moſt cruell Dragon is [f], alwaie prepared to deuoure vs [g], wherin be the dangerous rockes, Scylla, and Charybdis, with other ſuch like innumerable things, whereby the heedleſſe & wauering in faith [h], make ſhipwracke.

Wherefore, O Chriſt praie for vs, O good Chriſt, pray thou, we ſaie for vs, that throgh thy good praiers and merits, we maie deſerue, ſhip and merchandiſe being ſaued, to attaine vnto the port of perpetuall ſaluation, qui-

[e] Pſal. 104 verſe 25

[f] Reu. 12.9

[g] 1.Pet. 5.8

[h] James. 1.6

etnes, peace, and ſecuritie, which neuer ſhall haue end, Amen.

Chap. 24.

A deſire of the ſoule after the ſupernall Ieruſalem.

O Mother Ieruſalem[a] the holie Citie of God[b], and the deerelie beloued ſpouſe of Chriſt[c], after thee doth mine hart couet; and my ſoule exceedinglie is in loue with thy beautie.

Oh how comelie, how glorious, how honourable art thou; thou art all faire, and there is no ſpot in thee[d].

Triumph and reioice, O beautifull daughter of the Prince; for the king hath a pleaſure in thy fairenes[e], and loues thy goodly perſonage, O thou fairer than the children of men[f].

But what is thy welbeloued, O

thou

[a] Gal. 4.26

[b] Reu. 21.10

[c] Eph. 5.23

[d] Sal. ſongs 4.7.

[e] Pſal. 45.11

[f] Pſal. 45.2

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thou faireſt among women [g], of the welbeloued? my welbeloued is white and ruddie, yͤ chiefeſt of ten thouſand.

Like as the appletree among the trees of the forreſt [h], ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweete vnto my mouth.

My welbeloued putte in his hand by the hole of the doore [i], and mine heart was affectioned toward him.

In my bed by night I ſought him that my ſoule loued [k], I ſought and I found him: I holde and will not let him go, vntill he bringe mee into my mothers houſe, into the chamber of her that conceiued me.

For there thou wilt giue mee thy teates moſte aboundantlie, and perfectlie, and wilt ſatisfie mine hart with a maruellous ſa-

tietie;

[g] Sal.ſongs. 5.9.

[h] Sal. ſongs. 2.3

[i] Sal.ſongs. 5.4

[k] Sal.ſongs. 3.1.

tietie, ſo that I ſhall neither hunger nor thirſt anie more[l].

Oh happie ſhall my ſoule be, yea happie and alwaies happie ſhall I bee, could I once get to beholde thy glorie, thine happines[m], thy beauty, thy gates and thy wals[n], and thy ſtreetes, and thy manifolde manſions[o]; thy noble citizens, and thy mightie king in maieſtie[p].

For thy walles are of pretious ſtones[q]; thy gates of the richeſt pearles[r]; and thy ſtreetes of the pureſt golde[ſ], wherein is ſung the ioyfull Halleluiah[t] without intermiſsion; thy manifold buildings are founded vpon ſquared ſtones, builded vpon Saphires, incloſed with golden walles, whereinto none ſhall enter but the cleane, and in it no vncleane perſon ſhall inhabit[u].

Beautifull art thou become, O mother Ieruſalem[x], and ſweete

in

[l] Reu,7.15

[m] 1.Cor.2.9

[n] Reu.21.23

[o] Iohn 14,2

[p] 1,co.13.12

[q] Reu,21.18

[r] Reu.21.21

[ſ] Reu,21.21

[t] Reu.19.1

[u] Reu,21.27

[x] Gal,4,26

in thy comforts, no ſuch thing is in thee, as wee ſuffer in this world; and as we behold in this wretched life.

There is neither darkenes nor night, nor any change of times in thee [y].

There ſhineth not in thee either the light of the cãdle, or the brightneſſe of the moone, or the glitteringneſſe of the ſtars; but the God of God, light of light euen the ſonne of righteouſnes euermore doth lighten thee.

The white & vnſpotted lamb, is thy pure and cleere light, thy ſunne, thy cleereneſſe, and euerlaſting contemplation [z] of this moſt glorious king is all thine happineſſe.

He is the king of kinges in the mids of thee; and you are his miniſters about him.

There be the ſinging quires of Angels [a], there the companies of

[y] Eſa. 35. 10.

[z] 1. Co. 13. 12.

[a] Reu. 5. 11.

[b] Eph.2.19 of ſupernal citizens[b]; there the ſolemnitie of all which haue returned from this wofull peregrination vnto thy ioies.

There bee the prudent Prophets, [c] Reu. 21.14 the twelue Apoſtles[c], the victorious hoſt of infinite Martyrs[d]; [d] Reu. 7.14 and the ſacred conuent of [e] Reu. 12.11 holy confeſſors is there[e].

There be both vpright men, and holy matrones, which haue ouercome the pleaſures of this worlde, and the weakeneſſe of ſexe; there be thoſe young men, and maidens, which haue ſpent their time in godlie conuerſation.

[f] Mat, 23.32 There be the ſheep[f] & lambs that haue eſcaped the ſnares of this world, where they now triumph in their ſeuerall manſions the glory of ech particular man differeth, but common is the ioy of them al.

There full and perfect charitie

tie doth raigne [g], for God there is all in all [h], whom they doe alwaies beholde [i], and by beholding him, continuallie they burne the more in loue toward him.

They loue, & they praiſe him, they praiſe and they loue him: all their worke is to praiſe God without ending, without fainting, without toiling.

Oh happy, yea and euermore happie ſhall I be, if after the reſolution of this mortall bodie, I may heare thoſe celeſtiall ſongs of melodie, which are ſung vnto the praiſe of the eternall king, by thoſe citizens of the ſupernal countrie [k], and by the companies of the ſpirits.

Happie then, yea much happie ſhould I bee, might I bee counted worthie to ſinge thoſe ſongs, and to wait on my King, my God, and my Captaine; to

behold

[g] 1.Cor.13.13

[h] 1 Co.15.28

[i] Reu.22.4

[k] Heb.11.16.

behold him in his glorie, according as hee hath promiſed, ſaying[l], Father, I will that they whome thou haſt giuen me, bee with me euen where I am, that they maie beholde my glorie, which I had with thee, before the foundation of the world.

[l] Ioh, 17, 14

And in another place[m], If anie man ſerue me, let him follow me, for where I am, there ſhall alſo my ſeruant be. And againe[n], He that loueth mee, ſhall be loued of my father, and I will loue him, and will ſhewe mine owne ſelfe to him.

[m] Ioh. 12. 26

[n] Ioh, 14. 21

* * *

Chap. 25

A pſalme, concerning the glorie of paradiſe, paraphraſtically *made vpon the words of* S. Auguſtine.

Vnto the well of life endleſſe,
My ſoul, ah drie, my ſoul doth thirſt.
Wherein it lies in great diſtreſſe,
The fleſh her gaile ſhe would haue birſt,
She ſtirs, ſhe ſtriues, ſhe ſues amaine,
Her country to enioy againe.
Her preſent caſe while ſhe doth mourne,
Subiect to griefe, ſhe thinkes vpon
The glorious ſtate ſhe had beforne,
Which now through ſinne is quite ygon,
The euils wherein we be toſt,
Bring into mind the bliſſe we loſt.
For who can tell what ioy it is[a], [a] 1. Cor. 2. 9
For to enioy the ſoueraigne peace[b]? [b] Phil. 4. 7.
Where the foundations of houſes
With pretious ſtones[c] *riſe and increaſe?* [c] Reu. 21. 19
With gold the roofes are all ſet out:
With gold the parlors ſhine about.
Of iewels onely pretious,
This goodly building rected was:
The ſtreete whereof is glorious,
Paued with gold as ſhining glaſſe[d]. [d] Reu. 21. 21
There is no ſlime, there is no lane.
There is no ſickneſſe for to paine[e]. [e] Reu. 22

No winter cold, no ſummer hot,
At no time there do men annoy.
Freſh roſes alway may be got,
The ſpring alway men there enioy,
The ſaffron red, the lillie white,
The balme giueth ſent men to delight.
The fields are freſh, the ſeed doth ſpring,
With hony ſweet the riuers flowe,
The pleaſant odors comfort bring,
And ſauors good from ſpices go.
The apples alway hang on tree,
And euermore the woods greene be.
The Moone doth riſe ne yet incline,
Nor ſtars, nor ſunne, do alter race,
The Lambe continuallie doth ſhine
In that ſame towne and bleſſed place.
f Reu,21,5 There is no time, nor any night[f],
But euermore the daie is bright.
For all the ſaints ſhine gloriouſly,
g Mat,13,34 As doth the ſunne[g], euen they do ſo,
After the triun ph mutually,
They ſing togither on a rowe,
And make report with harts alglad,
Of euery ſight which they haue had.
Thare freed from ſin, and rid from ſtrif
Of bloud and ſpirit: the fleſh and eke
The mind enioy the ſpirituall life,
And each one thing doe thinke and ſeeke,
Theres none offences to moleſt,
They now poſſeſſing perfect reſt.
Full gladly they do mention make,
Being rid from change of former caſe,

And comfort much they alwaie take,
Of pleaſant truth ſeeing the face[h]. [h] Reu,21,4
Hence liuely ioy from liuing ſpring:
There being rid they skip and ſing.
They noble, ſtrong, they iocund are,
From troubles now they be ſet free,
The healthful there right well do fare:
And youth dreads nought old age to ſee.
Hence too & thence they ſpring & laſt
For frailtie now is gone and paſt.
Their ſtate diuine doth vp ſwallow
The mightie force of death ſo fell,
God knowing all things they which know,
All other things muſt know right well.
For each mans hart to each mans ſight
Is ope. In one they do delight.
One thing they loath, one thing they like,
Their harts and mind, and wil are one:
Albe they are not crownd alike,
For thoſe good deeds which they haue don.
Loue worketh ſo that each mans bliſſe,
To all men due, and common is.
The Eagles meete where carcaſe lies[i], [i] Mat,24,28
That holie ſoules with Angels good,
May be renued in the skies:
In euery place they eate one foode,
They filled are, and yet do craue(haue.
They would thoſe things the which they
Yet hath they nought: though ful they be
Their hunger doth them moue nothing.
They eate and that full greedilie,
And eating prickes them to eating.

The pleaſant ſongs expell ſad feares,
And organ pipes doe pleaſe the eares,
Due praiſe they yeeld vnto the king,
Through whom they do triumph in bliſſe.
O happie ſoule is ſuch, ſeeing
Before the Lord it preſent is,
And from hie ſeat with looke ful bold,
How earth is ruled doth behold.
And how the ſtarres, the ſunne and moone
With planets all their place doe keepe?
After my fight, O let me ſoone
Approch vnto this fellowſhip.
O Chriſt, my ſuite doe thou regard,
Of ſtriuers who art the reward,
And make me to receiue a part
Of that ſame bliſſe which they poſſeſſe.
Giue ſtrength that with couragious hart,
I may endure the fight eaſeleſſe.
That battell fought, I then may finde
Long reſt, thee Chriſt, euen to my mind.
Amen.

Chap. 26.

The praiſe which the ſoule continuallie doth aſcribe vnto God, *through the contemplation of* his ſupernall bleſſedneſſe.

MY ſoule, praiſe thou
a Pſal.103.1 the Lorde [a], and al that
is within mee, praiſe his
holie

holie name.

My ſoule, praiſe thou the lord and forget not all his benefits. Praiſe the Lord, all ye his works in all places of his dominion, my ſoule praiſe thou the Lord.

Praiſe we the Lord, whom angels praiſe[b], dominions adore[c] powers do reuerence, to whom the Cherubines, and Seraphins, continually do crie[d] Holie, Holie, Holie.

Ioine we therefore our voices to the voices of the holie Angels; and according to our habilitie, let vs praiſe the GOD which we both haue. For they whoſe eies euermore bee fixed vpon the Lord, whom they behold, not through a glaſſe darklie[e] but face to face: they doe moſt purelie and without ceaſſing praiſe the Lord.

But who can, yea ſo much as in thought comprehend, much-

leſſe.

[b] Reu. 7. 11

[c] Phil. 2. 9

[d] Eſay 6. 3

[e] 1. Cor. 13 verſe 12

leſſe in words expreſſe, what an infinite multitude of thoſe bleſſed ſpirits, and celeſtiall powers are in the preſence of the Lorde God almightie! Or what continuall ioye they receiue by the ſight of God! what euerlaſting mirth! what heate of loue, not to their griefe, but to their delectation! what a deſire is in them of the ſight of God with ſatietie & a ſatiety with deſire, in whom neither deſire ingendreth griefe, nor ſatietie bringeth loathing! Howe bleſſed they are by cleauing to thy ſoueraigne bleſſedneſſe! How they be made light, ioyned to the true light! Finallie, alwaie beholding the vnchangeable Trinitie, they be conuerted into an vnchangable nature!

But when ſhall we be able to comprehend the glorious condition of the Angels; when we are not able to ſearche out the nature of our owne ſoules?

What is this thing which can quicken the fleſh, and yet voluntarilie cannot bind it ſelfe to holy cogitations! what kind of thing is this which is ſo ſtrong, and yet ſo weake; ſo ſmall, and yet ſo mightie, that it ſearcheth out the ſecrets of God, and beholdeth celeſtiall thinges, which for mans behoofe is well known to haue, through ſharpneſſe of wit, inuented the knowledge of manie ſciences? what kinde of thing is this thē which knoweth ſo much of other things, and yet is vtterly ignorant howe it ſelfe was made?

For although much be ſpoken doubtfully of ſome, concerning the beginning of the ſoule; yet we finde howe it is a certaine intellectuall ſpirit made through the power of the Creator; liuing euerlaſtinglie in her kinde, quickening the mortall body which it ſuſtaineth; ſubiect to alteration; prone to forgetfulnes, which feare many times troubleth, and mirth puffeth vp.

O ſtrange thing, moſt worthie to be wondred at! Of God the Creator of all thinges [f], who is incomprehenſible [g] and vnutterable, all doubtfulneſſe laid apart, we read great thinges and very maruellous, we ſpeake, and write alſo: yet whatſoeuer we ſaie, either of angelles, or of th ſoules of men, we cannot ſo eaſilie approoue the ſame:

f Genes. 1.1
g 1.kin.8.27

But omit we theſe things, an mount we; leaue we, and ouerpaſſe we whatſoeuer is created and let vs direct the eies of ou faith vpon him who hath mad all things.

Wherfore I wil make degre of aſcenſion in mine heart; an therby mount vp vnto my ſoul and by my ſoule and vnderſtanding aſcend vnto my Lord, who abideth aboue ouer mine head.

Let whatſoeuer is either viſibly ſeene, or ſpirituallie imagined, with a ſtrong hand be far awaie remoued from the ſight of mine hart & minde: only let the pure vnderſtanding, going on plainly, attaine ſwiftly vnto him who is the Creator both of Angels[h], and of ſoules[i], and of all things beſide[k].

Bleſſed is that mind which forſaketh baſe things belowe; and ſeeketh after hie thinges, which maketh a neſt in the rocke and from the high cliffe with Eagles eies beholdeth the ſon of righteouſneſſe.

For nothing is ſo goodly, and ſo comfortable, as with the ſight of the minde, and deſire of heart to behold the verie Lord alone, and after a maruellous manner

[h] pſal, 143, 11

[i] Geneſ, 1, 26

[k] Geneſ, 1, 1

inuiſible to beholde the inuiſible[l]: and ſo to taſt another, not this ſweetneſſe; and to ſee another, not this light.

[l] 1 Tim,1.17

Becauſe this light, which is incloſed in a place, is ended by time, and changed by the interruption of nightes, and is common with vs to worms & beaſts, and to ſay the truth, in compariſon of that ſoueraigne light, cannot be called light indeede, but night rather.

Chap. 27.

What it is to hold, and to behold God in part, and how we are to conceiue of God.

AND although that ſoueraigne and vnchangeable eſſence, that true light, that laſting light, that lighte of Angels can be ſeene of none in this life (for that preheminence is re-ſerued for the Saints in celeſtiall glory;) yet firmely to beleeue, and to vnderſtand, & to marke, and zealouſlie to couet for the ſame, is after a ſort to holde, and to behold the ſame.

Let the voice therefore ſound aboue the Angels; and let man with an intentiue mind beholde God, and praiſe him with words as well as he can.

For it is meete that the creature doe praiſe his Creator. Becauſe hee hath made vs to praiſe him[a], who ſtandeth not in need of our praiſe.

And he is an incomprehenſible vertue wanting naught[b]; great is our Lorde God and all ſufficient to himſelfe, great alſo is his power, his wiſedome is infinit[c]. Great is our Lorde God, and much to be praiſed[d].

Him therefore let the minde loue[e], the tongue praiſe, yͤ hand

[a] Eſay. 43.7

[b] 2 Maca. 14 verſ. 35

[c] pſal. 147.5

[d] 1 Chro. 16 25

[e] Deut. 6.5

write; and in theſe holy cogitations let the faithfull ſoule wholy exerciſe her ſelfe.

With theſe pleaſant iunkates of celeſtiall contemplation let the zealous man, and the beholder of heauenly matters refreſh himſelfe daie by daie, that beeing fattened with this celeſtiall foode, he may crie with a great voice, he may crie from his heart roote, with gladnes he may crie, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

Chap. 28.

A praier expreſſing the manifold properties of God.

a Tob, 4, 11
b Eſay, 6,4
c Gen, 17, 1
d pſal,145,9
e pſal,11,5
f Mat, 6,4
g Ecc,15,18
h Sal.ſongs, verſe 5.10
i pſal,24.8
k pſal,90,1
l pſal,139,7

O Moſt hie [a], moſt holy [b], moſt mighty [c], moſte mercifull [d], moſte righteous [e], moſt ſecret [f], preſent [g], beautiful [h], and moſt ſtrong God [i],

Stable [k], incomprehenſible [l],

inuiſi

inuiſible [m], yet beholding all thinges [n], immutable [o], yet altering all thinges [p], immortall [q], vnplaced [r], vnmeaſured [ſ], vncomprehended [t], without end [u];

Ineſtimable [x], vnutterable [y], woonderfull [z], vnmooueable [a] moouing all thinges, vnſearchable [b], vnſpeakeable, feareful and terrible [c], to be honoured [d], ſerued [e], worſhipped [f], and reuerenced;

Neuer young and neuer old [g], renuing all things [h], rooting out the houſes of the proude, yet marke they not ſo much:

Alwaies working [i], and yet euer at reſt; gathering, and yet neuer wanting; bearing vppe all things [k] and yet not burdened; filling all things [l] and yet not included; the creator [m] protector, nouriſher [n], and maintainer of all thinges:

[m] 1 Tim.1.17
[n] Ecc. 23.19
[o] Mala. 3.6
[p] pſ.102.25
[q] 1 Ti.6.16
[r] Iob.23.8
[ſ] Baru. 3.24
[t] pſa.139.7
[u] Lam. 3.19
[x] Ex.15.15
[y] Iob.11.7
[z] pſal.136.6
[a] pſ. 102.24
[b] Ro.11.23
[c] Deut,7.21
[d] Malac.1.6
[e] Pſal. 33.8
[f] Deut. 6.13
[g] Pſal 90,1
[h] Wiſd.7.27
[i] Iohn, 5.14
[k] Heb.1.3
[l] Eccl, 23.18
[m] Gen.1.1
[n] Pſ.104.27

o Luke 15.4
p Wiſ.11,23
q Exo,20.5
r Gen.6.6
ſ pſal.79.5

Seeking [o], when thou lackeſt naught; louing [p], yet not inflamed; ielous [q], and yet vnmooued; thou repenteſt [r], and yet art not grieued; thou art angry [ſ], & yet not diſquieted.

t Wiſ.7.27
u pſal.33.11

Thou changeſt thy workes [t], but not thy counſel [u]; thou receiueſt what thou findeſt not, and neuer looſedſt:

Thou art neuer poore, yet art thou glad when thou getteſt; at no time couetous, yet exacteſt vſurie.

x 1 Cor.4.7

Many are bountifull to binde thee vnto them, yet who hath aught which is not thine [x]?

y Mat.18.17

Thou paieſt debtes, owing naught, thou forgiueſt debtes [y], and yet forgoeſt nothing;

z 1 Ti. 6.13
a Iohn, 1 1
b Ecc. 16.18

Thou quickeneſt al things [z], thou haſt created all thinges [a], thou art euerie where [b], and euery where whole.

Thou maieſt be vnderſtood,

but not ſeene [c], and arte no where wanting [d]; yet art thou far from the cogitations of the wicked [e].

There art thou, where thou ſeemeſt not to bee; for where thou art not to ſhew fauour, thou art to execute vengeance.

Thou toucheſt all things, yet not all alike; for ſome thinges thou toucheſt, that they maie only be, and not liue, perceaue, and diſcerne;

Some thinges thou toucheſt that they may liue, and haue ſenſe, but not diſcerne;

And ſomthings alſo thou toucheſt, that they may bee, and perceiue, and diſcerne too.

And although at no time thou art vnlike to thy ſelfe; yet toucheſt thou diuers thinges diuerslie;

Thou art preſent alwaies euery where; yet art thou hardly to be

[c] 1 Tim.1.17

[d] pſa.139.7

[e] Pro.15.25

be found out:

We follow thee ſtanding, yet can we not lay hold vpon thee:

f pſal, 50,9 Thou poſſeſſeſt all thinges[f],
g pſal,139,7 filleſt all things[g], compaſſeſt all thinges, ouerpaſſeſt all thinges,
h Hebr,1,3 and beareſt vp all things[h].

And yet thou beareſt not of one part, and of another art ouerpaſſed, neither of one parte filleſt thou, and of another compaſſeſt; but in compaſsing thou filleſt, and filling compaſſeſt, in bearing thou ouerpaſſeſt, and in ouerpaſsing beareſte: Againe, thou teacheſt the heartes of the
i Eſa, 54,13 faithfull[i], vvithout noyſe of wordes.

Thou reacheſt from one end to
k Wiſd, 8,1 another mightely[k], and comely doeſt thou order all things.

Thou art neither inlarged by
l pſa,102,24 places nor changed by times[l].

Neither is there anie receſſe, or acceſſe vnto thee, but thou dwelleſt in the light that none can attaine vnto[m], whome neuer man ſawe, neither can ſee. Abiding in thy ſelfe quiet, thou goeſt about the whole worlde, euerie where, beeing altogether all whole euerie where.

For thou canſt neither bee cut nor deuided, becauſe thou art truely one[n]; nor yet be brought in partes, in as much as al whole thou keepeſt the whole, filleſt the whole, lighteneſt and poſſeſſeſt the whole.

The bottomleſſe depth of this myſterie neither the minde of manne can conceiue, nor the tongue of orators expreſſe, nor the moſt learned bookes in any librarie make euidente. Were the whole worlde repleniſhed with bookes, yet could not thine vnſpeakeable knoweledge bee vttered, becauſe thou arte indeede vnutterable; thou canſt

[m] 1 Ti, 6, 16.

[n] Deut, 6, 4.

by no meanes be either written or concluded, beeing the fountaine of Gods heauenlie lighte and the ſonne of eternall brightneſſe.

For thou arte great without quantitie, and therefore vnmeaſureable; good without qualitie, and therefore in deede and ſoueraignlie good; yea, to ſaie the truth, ther is none good but thou alone [o], whoſe wil is a work and whoſe will is abilitie.

[o] Mat.19.16

Who haſt of nothing created all things [p], the which thou madeſt, euen onely becauſe thou wouldeſt.

[p] Geneſ.1.1 Hebr.1.1

Who poſſeſſeſt all thy creatures without any lacke; gouerneſt them without labour; and huleſt them without paine; for there is nothing either of things on high, or of things below, that can diſturbe the order of thy gouernment.

Who art in all places without any place; and containeſt all thinges without encloſure, and remaineſt euery where [q] without ſeat or motion.

Who neither art the author of ſinne [r], (which thing onely thou canſt not doe [ſ], who canſt do all things [t]) neither haſt thou beene ſorie for aught which thou haſt doone, neither art thou diſturbed with anye commotion of the minde, nor haſt any loſſe by the deſtruction of the whole world.

Who neither commendeſt [u], nor commandeſt wickedneſſe [x] who at no time lieſt [y], becauſe thou art the euerlaſting truth [z].

By whoſe goodneſſe we were created [a], by whoſe iuſtice wee are puniſhed [b], by whoſe mercy we are ſaued [c].

For wee are to worſhippe inſteed of God nothing [d] be it celeſtiall,

[q] Ecc. 23. 18.

[r] Ecc. 15. 20.

[ſ] Pſal. 11. 5.

[t] Exod. 6. 3.

[u] Pſalm. 5. 4.

[x] Ecc. 15. 20.

[y] Rom. 3. 4.

[z] Pſa. 117. 2.

[a] Gen. 1. 26.

[b] Dani. 9. 4.

[c] Pſa. 103. 8.

[d] Exo. 20. 3.

leſtiall, or of the ſubſtance of the fire, or earthlie, or elſe howſoeuer ſenſible.

For thou art what thou art [e], and changeſt not [f]. To whom chiefelie belongs that which the Greeks cal *On*, the Latines *Ens*, becauſe thou art alway the ſame [g], and thy yeares ſhall not faile. Theſe, & much mo thinges haue I learned of the holy mother the Church [h], whereof through thy grace I am made a member.

Of her haue I learned howe thou the alone [i], and true God [k] both haſt no bodie [l], and alſo arte vnſubiect to paſsions: and nowe nothing of thy ſubſtance or nature is anie waie violable, or changeable, or compounded or created; and therefore certaine it is, howe thou canſt neither bee perceiued by anie bodilie eies [m], nor could euer bee ſeene in thy proper nature of anie

[e] Exod, 3, 14
[f] Malac, 3, 6
[g] pſ. 102, 27
[h] Iohn, 4, 26
[i] pſa, 89, 10
[k] Ioh, 17. 10
[l] Ioh, 4, 24
[m] 1 Tim, 1, 17

nie mortal man [n].

For hence it maie euidentlie be gathered, that where angels do now behold thee: there wee alſo after this life ſhall ſee thee [o].

Nay, the very Angels neither are able to ſee thee as thou arte in thy ſelſe.

Nay, to conclude, the almightie Trinitie is knowne to none, but to thy ſelfe onely.

Chap. 29.

Of the vnitie of perſons, and pluralitie in God.

ANd thou an vnitie of the Godheade, thorough the pluralitie of perſons manifold, arte in number infinite, and therefore meaſureably vnmeaſureable, and waightilie vnwaiable.

For wee acknowledge no beginning of the ſoueraigne goodnes,

[n] Iohn,1,18

[o] Reu,21,4

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nes, the which thou art, of whō through whome, in whome all things, but through participation thereof we ſay al good things are [a].

a 1 Cor. 4. 7
James 1. 17

For thy diuine eſſence hath alwaies beene, and yet is without matter, although it lacke no forme, to weete, informed, the forme of formes, the moſt welformed forme, the which while thou imprinteſt as a ſeale to euerie particular thing, thou makeſt them doubtleſſe to differ frō thy ſelfe without any either of your augmenting, or diminiſhing, but whatſoeuer is in the world, it is thy creature [b].

b John 1. 3

O ſimple trinitie, and Triple vnitie, God, whoſe almightineſſe both poſſeſſeth, and ruleth, and repleniſheth all thinges which thou haſt created.

Neither in ſaying howe thou filleſt all things, meane we that

they

hey conteine thee, but rather
hat thou conteineſt them, nei-
her by partes filleſt thou all
hings, nor yet may it be thoght,
hat euerie thing according to
he greatneſſe of the portion it
hath, receiueth thee; that is, the
greateſt thing more, and the
ſmalleſt thing leſſe; thou rather
being in all thinges, or more tru-
ly al things in thee [c], whoſe om-
nipotencie includeth all thinges,
neither can any man find a way
to eſcape thy power [d].

For whoſoeuer hath not thy
fauor, can by no meanes auoide
thy diſpleaſure, as it is written [e],
Neither from the Eaſt, nor from
the Weſt, nor from the South,
but God is the iudge: & againe
[f], Whither ſhall I goe from thy
ſpirit, or whither ſhall I go from
thy preſence?

The immenſitie of thy diuine
greatneſſe is this, that we know
wee

[c] Acts 17.28

[d] Pſa. 139.7

[e] Pſal. 75.6

[f] Pſa. 139.7

thee to be within al thinges, not as included, and without all things, yet not as excluded. And therefore thou art within, yͭ thou maiſt containe all: and therfore without, that all thinges may be comprehended within the immenſitie of thy circumſcribed greatnes.

So then by that thou art within, thou art knowne to bee a Creator, by that thou art without, wee perceiue howe thou art the gouernour of al things.

And leaſt al things which are created, might be without thee, thou art within, and without, that all thinges may he included of thee, not by locall greatneſſe, but by thy mightie preſence, who art euerie where preſent, and all thinges preſent before thee g: although ſome vnderſtand theſe things, yet ſome doe not.

g Ecc,15,18

The vnitie then of thine inſeparable nature, cannot haue ſeparable perſons: becauſe as thou arte a Trinitie in Vnitie, and a Vnitie in Trinitie, ſo canne you not haue a ſeparation of perſons.

Sometime indeede thoſe perſons are particularlie named [h], but ſo thou wouldeſt, O God yͤ Trinitie, declare thy ſelfe inſeparable in perſons, that there is no name in anie one perſon, but maie be referred vnto another, according to the rule of relation.

b Mar. 3. 16

As the father vnto the ſonne and the ſonne vnto the father; ſo hath the Sonne true relation both vnto the Father and the holy ghoſt.

Alſo thoſe names which ſignifie either your ſubſtance, O God, or perſon, or power, or eſſence, or els what, which pro perlie is called God, do equally agree to all the perſons, as great God, almightie, eternal, and generallie all thinges, which naturally are ſpoken of God.

So that there is no name of nature, which ſo may agree vnto thee God the Father but the ſame alſo may fitly bee referred vnto the ſonne and holy ghoſt,

We ſay how thou the Father art naturally God, ſo is the ſon naturally God, & the holy ghoſt naturally God, & yet not three gods, but one God naturally, the Father, the Son, and the holie ghoſt.

And therefore, O God holie Trinitie, in perſons thou art inſeparable, in ſenſe are they to be vnderſtood, though in ſound you haue ſeparable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how

the

he perſons in the holie Trinitie which is one[i], very God[k], cannot be diuided, for that the name of euerie perſon, reſpecteth alway another perſon.

If I ſay the Father, I point vnto the Sonne, and if I name the ſonne, I preſuppoſe a father, if I mention the holie ſpirit, I muſt neceſſarily vnderſtand of whom hee is the ſpirit, namelie of the Father and the ſon.

For this is the true faith, proceeding from ſounde doctrine: this vndoubtedlie is the catholike and right faith, which God of his goodneſſe hath taught me in the boſome of the mother church[l].

[i] pſal, 86, 10
[k] Iohn, 17, 3
1 Theſ, 1, 9

[l] Gala, 4, 26

Chap. 30.

A zealous praier vnto the blessed Trinitie.

WHerefore, O Lord, my faith, which thou haſt giuen me to my ſaluation,

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tion, calleth vnto thee.

For the faithfull ſoule liueth by faith [a]; he enioyeth in hope [b] which one daie hee ſhall behold in thee.

[a] Rom, 1.17
[b] 1 cor. 13.12

O my God, vnto thee crieth my pure conſcience, and the ſweete loue of my faith, which the darknes of ignorance being driuen away, thou haſt brought vnto yͤ knowledge of the truth; which alſo thou haſte plucked from the fooliſh bitternes of this worlde, and made comfortable and pleaſant to me through thy ſweete loue.

Vnto thee, O bleſſed Trinity, doth the cleere voice, and ſyncere loue of my faith call, which nouriſhing the ſame from the cradle, thou haſt inlightened alwaie by the light of thy grace; and confirmed mightilie in mee through the inſtructions of our mother the church.

Vnto

e liueth
a hope b
behold
e crieth
nd the
which
e being
rought
e truth
lucked
of this
ortable
igh thy
rinity,
nd ſyn
, which
m the
ned al-
grace;
in mee
of our
Vnto

Vnto thee, do I cal, O happy, and bleſſed, and glorious, and ſingle Trinitie, Father [c], & Son [d], and holy ghoſt [e].

God [f], Lord [g], and Comforter [h], loue, grace, and communion [i], the begetter [k], the begotten [l], the renuer [m].

The verie light of the verie light [n], the very illumination;

The ſpring, the floud, and the watering:

Of one, all: thorough one, all; none, all things:

Of whom [o], through whom, n whom are all things;

The liuing life; the life from he liuing, the quickener of ſuch aliue [p].

One of himſelfe; one of one; ne of two.

A being of himſelfe, a being f another; a being from both;

The Father is true [q], the ſonne uth [r] & the holie Ghoſt truth [ſ].

So

[c] Mat,11,29

[d] Iohn,3,16

[e] 2 co,13,13

[f] Deut,6,4

[g] Deut, 6,13

[h] Ioh, 10,16

[i] 2 co,13, 13

[k] Hebr, 1, 4

[l] Acts 13,33

[m] Titus 2.5

[n] Iohn 1,4

[o] Acts 17,28

[p] Iohn 5. 21

[q] 1 Iohn 5. 9

[r] Iohn. 14.9

[ſ] 1 Iohn 5,6

So that the Father, the worl and the Comforter, are one eſſence[c], one power, one goodnes, & one bleſſednes, of whom, through whom, and in whome are all thinges bleſſed, whatſoeuer things are bleſſed.

c 1 Iohn,5.7

Chap: 31.

How that God is the true an the ſoueraigne life.

O God, the true an the ſoueraigne lif of whom, throug whom, & in whon all things doe liue[a], whatſoeu things do liue truely, and in happie ſtate.

a Acts 17.28

O God, euen goodneſſe an goodlines; fro whom[b], throug whom, and in whom are al goo and goodlie thinges, which ar good and goodly.

b Iam.1,17

God, whoſe faith quickneth hope erecteth, & loue linketh w

God, who haſt commanded vs o praie vnto thee [c], and makeſt hy ſelfe to bee found, and openeſt to him which knocketh.

God, whom none forgoeth but the deceaued, none ſeeketh but he admoniſhed [d], and no man indeth but the purged [e].

God, whom to knowe is life [f], whom to ſerue is to raigne, and whome to loue is the ſaluation nd ioy of the ſoule.

Thee, both with my lips, and with mine hart, and with all my trength, I do praiſe, bleſſe, and worſhip, to thy clemencie and oodneſſe I doe yeelde humble hanks for al thy benefits, and to ny maieſtie doe I ſing, Holie, olie, Holie [g].

O bleſſed Trinitie, I beſeech ee vouchſafe to come into me, d to make me a meet temple r thine holines.

I doe pray the father through

the

[c] Matth.7.7

[d] Ioh.6.44

[e] Matth.5,8

[f] Iohn 17.3

[g] Eſay.6.3

the ſonne; I praie the Sonne
through the Father: I praie the
holie ſpirite by the Father and
the ſonne, that all wickedneſſe
may be ſet farre awaie fro mee;
and that al the holy vertues may
be implanted within me.

O infinite GOD, of whom,
through whom, and in whome
are all things made, both viſibl
[h] Colo.1.16 and inuiſible[h], which incloſeſt
thine outward works, and filleſt
thine inwarde; gouerneſt them
[i] Heb.1.3 aboue, & beareſt them below
keepe mee the worke of thin
[k] Pſal.100.3 handes[k] which truſt in thee, an
hope only in thy mercie. Keep
mee I beſeech thee, both hee
and euerie where; now and a
waie, within and without, b
fore and behind, aboue and b
neath, round about, ſo that the
be no place for the ſnares of th
enemie againſt me.

[l] Gen.35.12 Thou art God almightie[l], th

keep

keeper and protector of all that truſt in thee[m], without whome none is in ſafetie, no man is free from danger.

Thou art God, and beſide thee there is none other[n], either in heauen aboue, or in earth belowe, which doeſt great things and vnſearchable[o], and maruellous things without number.

Meete is it that thou be praiſed, that thou be honoured, that thou bee magnified with commendations:

To thee the whole troupe of Angels, to thee the heauens and all the powers do ſing, and continuallie yeelde praiſes, as creatures to the Creator, ſeruantes to the Lorde, ſouldiers to their King.

Euerie creature doeth extoll, and euerie ſoule doeth glorifie thee the holie, and vndeuided Trinitie.

[m] Pſal.18.30.

[n] Deut.4.39.

[o] Iob.5.9.

Chap. 32.

A forme of thankeſgiuing vnto God.

TO thee the holy and humble men of har [a], to thee the ſpirits and [b] ſoules of the righteous; to thee doe al the ſupernall citizens, together with all the orders of bleſſed ſpirites, yeeld humble praiſe and glorie, and exalt thee aboue all thinge for euer.

a Song of the three children. ver. 87

O Lorde, gloriouſlie and honourably doe thoſe heauenly citizens adorne thee with praiſes. Man alſo, the moſt excellent among thy creatures, doth magnifie thee.

Yea and I too a miſerable ſinner doe exceedinglie deſire to praiſe thee, and greatly do I lou to loue thee aboue all things.

O my GOD [b], my life [c], m

b pſalm. 7.1
c pſal. 42.8

ſtrength[d], and my praiſe[e], giue me grace to praiſe thee.

Put thy light in mine hart, and thy word into my mouth; that both mine heart may thinke vpon thy glorie, and my tongue ſing out thy praiſes euerie day[f]. But for ſomuch as praiſe is not ſeemelie in the mouth of a ſinner[g], and I am a man of polluted lips[h]: purge mine hart, I beſeech thee, from all iniquitie[i]; ſanctifie mee both within and without, O almightie ſanctifier, and make me worthie to ſound forth thy praiſe.

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I praie thee, the ſacrifice of my lips, and let it be acceptable in thy ſight, and aſcende vp vnto thee like a ſweete ſmelling ſauor.

Let thine holie memorie, and thy bleſſed ſweeteneſſe poſſeſſe

[d] pſal, 18, 1.
[e] pſa, 118, 14.
[f] pſal, 71, 8.
[g] Ecc, 15, 9.
[h] Eſaie, 6, 5.
[i] pſalm, 51, 2.

my whole ſoule, and rauiſh me with deſire of inuiſible things.

Let my ſoule I beſeech thee, paſſe from viſible vnto inuiſible; from terreſtriall vnto heauenlie, vnto eternall from tranſitorie things; let it paſſe I ſay, and ſee thy wonderfull viſion.

[k] pſal, 117, 2
[l] 1 Iohn. 4. 8
[m] 1 Tim. 1. 17
[n] pſal 31, 14
O eternall verity[k], & true charitie[l], and deere eternitie[m], thou art my God[n], vnto thee doe I ſighe, after thee doe I couet, on thee doe I thinke, vnto thee doe I deſire to come night and day: who ſo knoweth thee, knowes the truth[o], knowes eternitie.
[o] Iohn 14, 6

Thou ô truth, beareſt the preeminence aboue all things whō wee ſhall beholde euen as thou art[p], when as this blinde and mortal life is paſſed away, wherein it is ſaide vnto vs, Where is thy God[q]? And I ſay, Thou art my God[r].
[p] 1 Ioh. 3. 2
[q] pſal, 42, 3
[r] pſal. 31, 14

Somewhat I breath after thee

when I powre out my ſoule vpon thee in the voice of ioye and confeſsion, as one that maketh good cheere, & keepeth a feaſt, and as yet is penſiue, becauſe it ſlideth backe, and becommeth a deepe, or more truely perceiueth it ſelfe as yet to bee a verie deepe indeed.

My faith, which thou haſt inflamed in the night before my
feete, ſaieth to it, Why art thou
caſt downe my ſoule [f], and why [f] pſal,43,5
art thou diſquieted within mee?
Wait on God, his word is a lanterne vnto my feete [t]. Wait and [t] pſ. 119,105
perſeuere, vntill the night, euen
the mother of the wicked, bee
gone awaie, vntill the wrath of
God, whoſe children wee ſometime were [u], be paſſed away. [u] Epheſ,2,3

For we haue bin ere this darknes [x] vntill this ſtreame of wa- [x] Epheſ,5,8
ters flowe awaie, wee carrie yet
the remnantes in the bodie dead

in reſpect of ſinne, vntill the day do riſe, and ſhadowes depart; wait on God, in the morning I ſhall ſtand before him, and behold, and alwaies praiſe him.

In the morning I will directe me vnto thee [y], and beholde the health of my countenance, euen my God, who ſhall quicken our mortall bodies [z], becauſe of the Spirit dwelling in vs, that nowe we may be light [a], while yet we are ſaued by hope [b], and are the children of light, and the children of the day [c] not of the night neither of darkneſſe.

For we were once darkenes [d], but are now light in the Lorde, and yet through faith [e], not as we ſhall be. Hope that is ſeene is no hope [f].

O Lord, that immortall people of thine Angels doe praiſe thee; and the celeſtiall powers doe magnifie thy Name [g], who

haue

[y] Pſal,5,3

[z] Rom,8,11

[a] Epheſ,5,8

[b] Rom,8,24

[c] 1 Theſ,5,5

[d] Epheſ,5.8

[e] 1 cor,13,12

[f] Rom,8,24

[g] Eſaie,6,1

haue no neede either to reade this our ſcripture, or to knowe thee the holie & ſingle Trinitie.

For they alwaies beholde thy face[b], where they read without ſyllables of time, what thine eternall pleaſure is; they reade, they chooſe, and they loue; yea, alwaies they reade, and what they read they forget not.

By chooſing and louing, they read this conſtancy of thy counſel, & their booke ſhal at no time be ſhut and folded, becauſe thy ſelfe art, and wilt euerlaſtinglie be this to them.

O much bleſſed are thoſe heauenlie powers, that can religiouſlie and purelie with an exceeding delight and vnſpeakeable ioy magnifie thee with praiſes!

Thence they praiſe, whence they reioice; forſomuch as alwaies they beholde that which

[b] Mat,18,10

offereth them continuall occaſion both to praiſe and reioice.

But wee preſſed downe with the waight of fleſh [i], and placed farre awaie from thy countenance [k] in this exile [l], and diſtracted thorough varieties of the world, we alas are not able worthily to praiſe thee, through faith wee praiſe thee, not of perfect knowledge [m].

i Wiſd. 9.15
k 1 Cor. 13
l Heb. 11, 13
m 1 co. 13. 12

But thoſe angelicall ſpirites praiſe thee of knowledge [n], not thorough faith: for our fleſh is the cauſe, why we praiſe thee otherwiſe than they do.

n Mat. 18. 10

Notwithſtanding, albeit wee ſing praiſes to thee after diuers ſorts, yet thou art but one God [o], creator of all things [p], to whō is offered the ſacrifice of praiſe both in heauen and in earth, but one daie wee ſhall come vnto their companie, with whom alwaies wee ſhall ſee thee [q], and

o Deut. 6.4
p Geneſ. 1.1
q 1 co. 13, 12

praiſe thee without ceaſing.

Nowe then O Lorde, grant that while I do liue in this fraile bodie, both mine heart, and my tongue, and all my bones maie glorifie thee, and ſaie[r], Lorde, who is like vnto thee!

Thou art God almightie[s], whom three in perſons[t], yet but one in the ſubſtance of the godhead wee ſerue and worſhippe, namelie, the Father vnbegotten, the Sonne onelie begotten of the Father[u], the holie ſpirite both proceeding from, and remaining in them both, an holie and a ſingle Trinitie, one God almightie:

Which when wee were not, diddeſt mightily make vs[x], and when thorough our owne defaulte we were loſte, mercifully and maruellouſly haſt deliuered vs[y].

Oh ſuffer vs not to prooue

[r] pſa.35.10.

[s] Exod.6.3.

[t] Mat.3.16.

[u] Ioh.3.16.

[x] Gen.1.26.

[y] pſal.103.8.

neither vngratefull for ſo great benefits, nor vnworthie ſo manifold mercies.

Vnto thee doe I praie, ſue, and beſeech, increaſe my faith, increaſe mine hope, yea, and increaſe my loue alſo.

Through that ſame thy goodneſſe, make vs to bee euermore
z Col. 1.23 ſtable in faith [z], and fruitfull in al
a Col. 1.10 good workes [a], that by a right faith and works agreeable vnto faith, wee may come thorough thy mercie vnto euerlaſting life, where ſeeing thy perfect and
b 1 Co. 13.12 full glorie euen as it is [b], we may worſhip thy maieſty, and made worthie to beholde thy glorie, ſing:

Glorie to the Father which
c Pſal. 136.1 hath made vs [c], glorie to the
d Gala. 3.13 Sonne who hath redeemed vs [d], glorie to the holie Ghoſt that
e Ro. 15.16 hath ſanctified vs [e], glorie to the ſoueraigne and ſingle Trinitie,

whoſe workes are vnſeparable, and whoſe kingdom hath none end[f].

Vnto thee belongeth al praiſe, all commendation, all honour, bleſsing, and loue, honour, and power, and might be vnto thee our God for euermore[g], Amen.

[f] Reu. 11, 15.

[g] Reu. 7, 12.

Chap. 33.

A complaint, that man is not moued in hart through contemplation, when as the angels, who ſee God tremble thereat.

PArdon, O Lord, O mercifull God pardone, pardone and ſhew mercy, forgiue mine ignorance, and my great imperfection.

O reiect me not, for that I dare be ſo bold with thee, who am thy ſeruant, not thy good ſeruant, whom would I were, but thine vnprofitable and euill, and therefore verie euill, becauſe I preſume without anie contrition of the heart, and ſlouds of teares, and without due reuerence and feare, to praiſe, bleſſe and worſhip thee our almightie [a] God, terrible, and much to bee feared [b].

[a] Gen. 17,1

[b] Reu. 15,1

For if the angels in honouring and praiſing thee doe tremble, filled with a maruellous reioycing; why do not I, when I come into thy preſence to praiſe thee and to offer ſacrifice, whie doe not I euen quake at the verie heart, why bluſh I not in countenance, why do not I ſtammer in my ſpeech, and why ſhedde I not plentifull teares from mine eies?

Alacke, I would, but I am vnable, becauſe I cannot doe as I would. Hence it is that I maruell much with my ſelfe, while with the eies of my faith I be

hold

holde thee, who art verie terrible.

But who can doe this without the helpe of thy grace? for it is thy mercie which doeth ſaue vs all[c].

O wretch that I am, how ſenſeleſſe is my ſoule become, that it is not much diſmaied, while it ſtandeth before God, and ſoundeth out his praiſes!

O wretch that I am, howe is mine heart hardened, that mine eies doe not powre out euen floudes of teares, while I fellowe ſeruant reaſon before my Lorde[d], a man with GOD[e], a creature with the Creator[f]; I who am made of the ſlime of the erth[g], with him who hath created al things of nothing[h].

Behold, O my Lorde, I place my ſelfe before thine eies, and what I thinke ſecretlie of my ſelfe in mine hart, I make others

to

[c] Rom. 9.23

[d] Mala, 1, 6

[e] Exo, 20, 1

[f] pſal, 100, 3

[g] Gen, 1, 26

[h] Hebr, 1, 2

to knowe.

But O God, who art rich in mercie[i], and liberall in thy rewardes, giue mee of thy riches, that through them I maie ſerue thee. For none otherwiſe can wee either ſerue or pleaſe thee, but of thy gifte[k]; pierce, I beſeech thee, my fleſhe with thy feare; let mine heart reioice, that I may feare thy name.

Oh that my ſinfull ſoule did ſo feare thee, as did that holy man who ſaide, Gods puniſhment was fearfull vnto me[l].

Wherefore O God, who art the giuer of all good thinges[m], giue mee among thy praiſes a well of teares, together with a pure hart and ioyfull mind, that louing thee perfectlie, and lauding thee worthilie, in the verie palatte of mine heart, I may perceiue, taſte, and ſauour, how ſweete thou art and pleaſant, O

[i] Epheſ. 2. 4

[k] Iame. 4. 17

[l] Iob. 31. 23

[m] Iam. 1. 17

Lorde, as it is written, Taſt ye and ſee how gratious the Lorde is [n], bleſſed is the man that truſteth in him.

Bleſſed is the people that can reioice in thee [o]: bleſſed is the man whoſe ſtrength is in thee [p] and in whoſe heart are thy waies in the vale of teares, in the place which he hath appointed.

Bleſſed are the pure in heart [q] for they ſhall ſee God.

Bleſſed are they which dwell in thine houſe O Lorde for euer and euer, they wil praiſe thee [r].

Chap. 34.

A praier very forceable to moue the mind vnto Religion, and the loue of God.

O Ieſus, who arte our redemption [a], our loue and deſire, God of God [b], helpe mee thy ſeruant.

Vpon

[n] Pſal.34.8

[o] pſa.89.15

[p] pſal.84.5

[q] Math.5.8

[r] Pſal.84.4

[a] Galat.4.1.

[b] Iohn 8.42

Vpon thee do I cal, vnto thee do I crie from the very bottome of mine heart;

For thee do I cal into my ſoule, O enter thereinto, and ioine it to thee, that thou maiſt poſſeſſe the ſame without ſpot or wrinkle [a].

[a] Eph. 5. 27

For a moſt cleane Lord, muſt haue a cleane habitation.

O then ſanctifie me thy veſſell which thou haſt made [d], purge me from all wickedneſſe, fill me with thy grace, and being repleniſhed keepe me ſo, that I maie be a meet temple [e] for thy dwelling both here and for euer.

[d] Iob, 10. 8

[e] 1 Cor. 3, 16

O moſt good, moſt gratious, louing, deere, mightie, deſired, pretious, amiable, and glorious god, ẏ art to me than hony ſweeter, than milke or ſnowe fairer, than nectar more pleaſant, than gold and iewels more pretious, and deerer than all the wealth and promotions of the world.

What do I ſay, O my GOD mine only hope, and ſo infinite mercie? what do I ſay, O happie and quiet ſweetnes? what doe I ſaie, when I ſaie theſe thinges? I ſaie what I am able, but I ſaie not all that I ſhoulde, would to God I could ſaie, as the melodious quiers of angels do ſay!

Oh howe willinglie would I powre out my ſelfe wholie in thy praiſes! how deuoutly without ceaſing would I ſing foorth thoſe Pſalmes of heauenly muſicke, vnto the laud and praiſe of thy Name, in the middes of thy congregation!

Notwithſtanding, because I cannot do ſo, ſhall I be ſtill? wo to them which talke not of thee who openeſt the mouth of the dumbe[f], and makeſt the toungs of babes eloquent. Wo to them which talke not of thee, for they

[f] Wiſ.10.21

which babble much are dumbe when they ſing not thy praiſes.

Who can praiſe thee worthilie enough, O vnutterable power and wiſedome of the Father!

And albeit I can not finde words, wherewithal I may ſufficientlie expreſſe the almightie, and all skilfull worde; yet vntill thou call me vnto thee, where I may praiſe thee as I ſhould, and ought, I wil ſay what I am able. Wherefore, mine humble requeſt is, that thou wouldeſt reſpect, not that which I now doe ſaie, but that which I deſire to ſaie.

For indeede, I doe mightilie deſire to ſpeak of thee as I ought and as becommeth me, becauſe to thee praiſe, to thee Pſalmes, to thee all honour, and glorie is due g.

g 1 Tim. 1. 17

Then knoweſt thou O God, who knoweſt the ſecret cogitations of the hart [h], thou knoweſt howe to mee thou art more acceptable and deere, than either heauen, or earth, or anie thing contained in heauen or earth. For I doe loue thee aboue heauen, and aboue earth, and more than anie thinges which are in heauen or earth: yea for the loue of thy name, no tranſitorie thinges [i] doubtleſſe are to be loued.

[h] pſalm,7,9 Actes 15,8

[i] 1 co,7,31

O my God, exceedinglie doe I loue thee; and more and more I deſire to loue thee.

Grant I beſeech thee, that I maie loue thee euermore, not onelie as I would, but alſo as I ſhould, that thou onely maieſt be in my thought and meditation. Of thee let me meditate in the daie time and ceaſe not; of thee let me thinke in the night when I am a ſleepe; with thee let my ſpirit reaſon; and my ſoule let it talke with thee.

With the light of thine holie
contemplation let mine heart be
inlightened, that thorough thy
directiō I may go from ſtrength
k pſal. 84.7 vnto ſtrength [k], and ſo at length
behold thee the God of Gods i
Zion, whom nowe I ſee indeed
l 1 co.13.12 through a glaſſe darkelie [l]: bu
then face to face, where I ſhal
know thee euen as I am known

m Mat.5.8 Bleſſed are the pure in hart [m]:
for they ſhall ſee God. Bleſſe
are they which dwell in thin
n Pſal. 84.4 Houſe [n], O Lord, for euer and e
uer they will praiſe thee.

Wherefore by al thy mercie
wherewithall wee be deliuere
o Rom.9.23 from euerlaſting damnation [o],
beſeech thee, O Lorde, mollifi
mine harde and ſtonie, and fli
tie and iron heart, with thine ho
lie and mightie ointment; an
through the fire of compunctio
make me at all houres to ſeein

a liuing ſacrifice in thy ſight [p].

Cauſe mee to haue alwaies a contrite, and an humbled heart with a floude of teares in mine eies.

Cauſe me from the bottome of mine heart vtterlie to die to this world, & through the greatneſſe of thy feare and loue ſo to forget tranſitorie thinges, that I may neither weepe nor reioice at; neither feare nor loue anie worldly thing; neither bee corrupted with proſperitie, nor be ouerthrowne by aduerſitie.

And forſomuch as thy loue is ſtrong as death let the fierie and pleaſant force of thy loue ſwallowe vppe mine heart, I beſeech thee, from all things that are vnder heauen, that I maie cleaue to thee alone, and be fed with the onely remembrance of thy ſweetnes.

Let thy ſweet ſauor, O Lord,

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[p] Rom. 12,1.

[q] Sal. ſongs, 8, verſe, 6

let the ſweete ſauour of thee,
praie thee deſcend, yea let it deſ
cend into mine hart, and let th
comfortable loue of thine holi
name enter euen into my ſoule,

O let the maruellous and vn
ſpeakeable ſweetenes of thy ſa
uour come vnto me, which may
both raiſe vp in my breſt a con
tinuall deſire after thee, and fro
mine heart bring the veines o
water ſpringing vp into euerla
ſting life[r].

Thou art vnmeaſureable, O go
Lord & therefore without mea
ſure thou ſhouldſt be loued, an
praiſed of them whom thou ha
redeemed with thy pretiou
bloud[ſ].

O moſt gratious louer of man
kind[t], moſt mercifull Lord, an
righteous iudge, to whome
iudgement is committed by th
Father[u], by the moſt wiſe iudg
ment of thine equitie thou ha

[r] Ioh, 4.14

[ſ] 1 Pet, 1, 18

[t] 1 Ioh, 3, 16

[u] Iohn, 5, 22

giuen out, howe the children of
this world [x], of night & of dark-
nes, with a more earneſt deſire,
endeuor, and ſtudie do loue and
ſeeke after tranſitorie riches and
fleeting promotion; than wee
hy ſeruants can loue our God,
by whome we are both made [y]
nd redeemed [z].

For if one man do ſo entirelie
oue another, that he can hardly
beare the abſence of his friend;
f the wife with ſo great a fire of
ood will be ioyned to her huſ-
and, that in reſpect thereof, ſhe
an at no time be at reſt till ſhee
aue his companie: with what a
ood wil, with what a care, with
hat a zeale ought the ſoule,
hich through faith of her part,
through mercie on your part
etrothed to thee, to loue thee
t true [a] GOD, the faireſt
ouſe [b], who haſt ſo loued, and
ued vs; who haſt done ſo manie,

[x] Luk.16.8
[y] Gen.1.26
[z] Gala.3.13
[a] Matth.1.23
[b] 2 cor.11.2

nie, ſuch and ſo great things for
our ſakes.

And although theſe weake
things haue their comforts, and
their loues; yet doe they not ſo
delight, as thou our God doeſt
For in thee doe the righteous re
ioice, becauſe thy loue is ſweet,
and quiet. For thou doeſt reple
niſh the hearts which thou poſ
ſeſſeſt, both with ſweetnes, wi
ioy, and with tranquilitie.

Contrariwiſe the loue of thi
world and of the fleſh is troubl
ſome and vnquiet, neither ſuff
reth it the mindes whom it ent
reth into at anie time to bee
reſt. For continuallie it moue
them with ſuſpicions, and wi
perturbations, and with man
fold feares.

So that thou art the ioy of t
righteous: and good cauſe wh
For with thee is an aſſured qui
neſſe, with thee is the life void

all troubles.

O Gratious God, who ſo entereth into thee, entereth into his maſters ioy [c], and ſhall feare no more: but ſhal fare wel in the place of happineſſe, ſaying, This is my reſt for euer [d]; here will I dwell, for I haue a delight therein; and againe, The Lord is my ſhepheard [e], I ſhal not want: he maketh mee to reſt in greene paſtures.

O deere Chriſt, O ſweete Ieſu, repleniſh mine heart, I beſeech thee, with the vnquenchable fire of thy loue, with a continuall remembrance of thee; ſo that as a burning flame I may ſo burne with the loue of thee, that no water, be it neuer ſo much, may quench the ſame.

O moſt gratious Lord, make thou mee vnfainedlie to loue thee, and through deſire of thee to laie downe the burden of all

[c] Mat. 25.21.

[d] Pſa. 132.14.

[e] Pſal. 23.1.

fleſhlie deſires, and the impor-table waight of earthlie affecti-ons, which beareth and peiſeth downe my ſoule; that by the sa uor of thine ointments runnin amaine after thee, I may ỹ more ſpeedily diſcerne, by the con-duction of thee my Capitaine, to come vnto the contemplati-on of thy faireneſſe, there to bee throughly ſatisfied.

For two ſorts of loue, whereo the one is good, and the other naught; the one ſweete, and th other vncomfortable; cannot a-bide at one time together in on bodie.

And therfore, who ſo beſide thee loueth any thing[f], thy lou O God, is not in him[g], thy loue I ſay, euen the loue of ſweete nes, and the ſweetneſſe of loue the loue which trobleth not, bu delighteth, the ſyncere & cha loue abiding euerlaſtinglie; th

lou

[f] Mat. 10.37

[g] 1 Ioh. 2, 15

loue which alwaies burneſt and neuer goeſt out.

O deere Chriſt, O ſweet Ieſu, who art the verie loue [h], and my God [i], inflame me wholie with thy fire, with thy loue, with thy ſweetnes and delectation, with thy ioie and mirth, with the delight & deſire of thee, the which is both holy and good, chaſt and pure, quiet and ſecure, that filled euen topfull with the ſweetneſſe of thy loue, and wholie ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with all mine hart [k], and with all my ſtrength, hauing thee alwaies and in all places both in mine heart and in my mouthe, and before mine eies, ſo that ſtrange loues may find no place at all in me.

Heare me O my God, heare me, O light of mine eies; heare my petition, and grant my peti-

[h] 1 Ioh, 4, 8

[i] Mat, 4, 10

[k] Deut, 6, 5

tion, that thou maieſt heare me, Gratious, & moſt merciful God, ſtop not thine eares againſt me, becauſe of my ſinnes, but of thy woonted goodneſſe receiue the praiers of thy ſeruant, and grant me the effect of my petition and requeſt, Amen.

Chap. 35.

A deuout praier for grace, to praiſe and to thanke the Lord daily for his benefits.

[a] Iohn, 1, 1

[b] 1 Tim, 1, 13

O Lord, Chriſt, word of the Father[a], who cameſt into this worlde to ſaue ſinners[b], through the tender bowels of thy mercie I beſeech thee, amend my life, change my dealings, and reforme my maners: take away from me ſuch thing as hurt my ſoule, and diſpleaſ thee; and giue mee that whic thou knoweſt is pleaſing to the and profitable for my ſoules health.

Who can bring a cleane thing out of filthines [c], but thou alone? Thou art God almightie [d], of infinite mercie [e], which iuſtifieſt the vngodlie [f], and quickeneſt the dead in reſpect of ſinne, who changeſt ſinners, and they are not.

Remooue therefore from me whatſoeuer in mee diſpleaſeth thee. For thine eies doe behold my manifold imperfections.

Send thine hand of mercie, I praie thee, vpon mee: and take awaie fro me whatſoeuer within me doth offend the eies of thy goodnes.

O Lorde, thou knoweſt both how ſound, and how ſicke I am. Heale my ſickeneſſe, and maintaine my health I beſeech thee.

O Lorde, thou which helpeſt the weake, and preſerueſt the

[c] Ioh. 14. 4

[d] Gen. 35. 11

[e] Pſal. 45. 9

[f] Rom. 4. 5

healthfull; thou at a becke amendeſt the thinges which are broken and decaied, heale thou me, and I ſhall be whole [g], ſaue me, and I ſhalbe ſaued.

[g] Ier,17,14

For do thou vouchſafe in mine heart, thy field, to ſow the good ſeede, it muſt needes bee, that firſt thou wilte plucke out the thorns of my wickednes by the hand of thy mercie.

O moſt gratious, moſt gentle, moſt louing, deſired, amiable, and louely of all others, powre I praie thee, vpon mine heart the ſtreames of thy ſweeteneſſe, and good will, that I may neither deſire, nor thinke vpon anie earthlie, or fleſhlie thing [h], but loue thee alone, and haue thee onely both in mine hart and mouth.

[h] Mat,10,37

By thine owne finger write thou within my breaſt a ſweete remembrance of thy comfortable Name, neuer to be blot out by forgetfulneſſe.

Write thy will, and thy iuſtifications alſo vpon the tables of mine hart, that alway and euery where I may ſet both thee the Lord of infinit ſweetnes, and thy lawes before my face.

Inflame my minde with that thy fire, which thou ſendeſt vpon the earth[i], and wouldeſt haue increaſed very much, that day by day with abundance of teares I may offer vnto thee the ſacrifice of a contrite ſpirit[k], and of a broken hart.

According as I deſire, and as from mine hart I craue, O ſweet Chriſt, O good Ieſu, giue mee thine holie and chaſt loue, that it may repleniſh, and hold, & poſſeſſe me altogether.

And giue mee to a continuall watering ſtreame of teares, which is an euident ſigne of thy loue, that they alſo may teſtifie

[i] Luke 12, 49

[k] Pſal, 51.15

to the worlde thy loue within me, that they may declare and tel, how greatly my ſoule doeth loue thee, ſeeing for the exceeding pleaſure it receiueth from thy loue, it cannot refraine from ſhedding teares.

O good Lord, ſometime I remember that good woman Anna[k], which came vnto the tabernacle to begge a ſonne of God of whome the ſcripture teſtifieth, how after her teares & praiers, ſhe looked no more ſad: but when I remember ſo great vertue, and ſuch conſtancie of that woman, I am troubled in mind, and do bluſh againe, becauſe I behold how I wretch do grouell too much downward.

k 1.Sam.1,28.

For if a woman did ſo weepe, and continue in weeping, and that for a ſonne; how ſhould my ſoule weepe, yea and perſiſt in weeping, which ſeeketh, and loueth God, yea and longeth too for to come vnto him! Howe ſhoulde the ſoule both groane, and be grieued, that ſeeketh after God night and daie! which eſteemeth all thinges as naught beſide Chriſt! for it is muche maruell, if teares bee not the meate of ſuch a ſoule, daie and night.

Regard therefore, and ſhewe mercie vpon me, for the dolors of mine hart be increaſed.

Giue me thine heauenly comfort, and deſpiſe not the ſinfull ſoule for which thou diedſt [m].

O giue I beſeech thee, the inward teares of hartie affection, which may both looſe the fetters of my ſinnes, and alſo repleniſh my ſoule euermore with thy celeſtiall comfort.

Gladly would I attaine ſome portion in thy kingdome, if not among men aforetime, whoſe

[m] 1 Timo. 1. verſe 15.

ſteps I am vnable to imitate, ye
at the leaſt among religious wo
men.

And here commeth into my
remembrance the woonderfull
deuotion of other women, tha
with a godlie affection ſough
thee in the graue [n], that albe thy
diſciples departed, yet went no
from the ſepulchre, that ſat
there heauilie lamenting, an
weeping much & a long while
and riſing againe, with mani
teares oftentimes went and pee
ped into the holes of the ſepul
chre, and very diligently ſough
if any where they could ſee the
whome earneſtly they ſought
for.

[n] Mat. 28.1 Marke 16.1

Many times went they vnt
the graue, but to the louers to
much was not often enough, fo
the vertue of a good worke
perſeuerance: and becauſe a
boue the reſt they loued, both i

louing they wept, and in weeping they ſought, and in ſeeking they perſeuered, and therefore they before all did find thee, ſaw thee, and talke with thee.

And not only ſo, but alſo they carried the tidings of your glorious reſurrection to the diſciples themſelues, according as you bad and warned them, ſaying, Go and tell my brethren, that they go into Galile, and there ſhall they ſee me °.

° Mat.28.10.

If then the women ſo wepte, and in weeping perſeuered, that ſought the liuing amongeſt the dead, and by faith touched thee: howe ſhould the ſoule bewaile, and in beewayling continue, which in heart beleeueth, and with mouth confeſſeth, howe thou her ſauior doeſt rule in heauen, and gouerne euerie where! howe ſhoulde that ſoule weepe and lament, which with her hart loueth, and with all her whole deſire longeth for thee!

O thou onlie refuge, and hope of the diſtreſſed, to whome no man ſueth, without hope of mercie, giue me this grace for thine owne ſake, and thy holie name ſake, that as often as I thinke of thee, ſpeak of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, ſerue thee, offer the ſacrifice of praiſe vnto thee, ſo often as I may ſhed aboundance of teares ſweetelie before thy face, that my teares may become my meat day and night [p]!

Thou O king of glorie [q], and maiſter of all vertues [r], haſt taught vs both by word and example to weepe and to mourne, ſaying: Bleſſed are they which mourne, for they ſhall be comforted [s]. Againe, thou diddeſt mourne for thy friend departed [t] and

[p] pſal,42,3
[q] pſal,24,7
[r] Mat, 23,10
[s] Matth,5,5
[t] Ioh, 11,33

and weepe ouer Ieruſalem readie to come vnto deſolation [u].

O good Ieſu, by thoſe moſte pretious teares of thine, and by all thy manifold mercies wherewithall thou haſte vouchſafed woonderfully to helpe vs miſerable ſinners, giue mee grace to bewaile my tranſgreſsions, the which my ſoule doth much long for and deſire, becauſe without thou giue it, I cannot gette the ſame [x] but euen through the holie Ghoſt, which mollifieth the hearts of ſinners, and prouoketh them vnto the teares of repentance.

Giue me grace to mourne for my ſinnes, as our forefathers did, whoſe footſteps I am bound to imitate; that I may bewaile mine offences all my life long, as they haue mourned daie and night.

Euen for thine interceſsion

[u] Luk,19,41

[x] Iames 1,17

ſake, and for all thy merits ſake, haue mercy vpon me thy miſerable & vnworthy ſeruant; and giue mee grace to bewaile my ſinnes.

Water thou my plantes both from aboue, and from beneath, that my teares may be my meat daie and night[y], and I through the fire of compunction may be made a fat burning ſacrifice in thy ſight, and bee killed altogether vpon the altar of mine hart, and be taken as a fat burnt ſacrifice for a ſweete ſmelling ſauour in thy noſtrils.

[y] Pſal. 42.3

O ſweet Lord, giue me a watering fountain, & a cleere fountaine, wherein daily this defiled ſacrifice may be clenſed.

For although through the aſſiſtance of thy grace I haue offered my ſelfe wholie to thee; yet in many thinges for all that I do ſinne[z], by reaſon of my too too

[z] Iames 3.2

great weakenes.

Wherefore, O bleſſed and louing God, giue me grace eſpeciallie of the great ſweetneſſe of thy loue, and remembrance of thy mercies, make readie this table for thy ſeruant in thy preſence, and giue me power, that when I will, I may bee ſatisfied of it.

Of thy mercie and goodneſſe grant, that this inebriating and goodly cuppe maie quench my thirſt, that my ſpirite maie couet after thee, and my minde burne with thy loue, forgetting all vanitie and miſerie.

Heare ô my God, heare ô light of mine eies, heare my petition, and grant that I may begge that thing, which thou maieſt grant.

Gratious and mercifull God, ſtop not thine eares againſt me, becauſe of my ſinnes, but of thy woonted goodnes grant me the effect of my petition and deſire. Amen.

Chap. 36.

A very effectual praier to the ſtirring vppe of the mind vnto godlines being zealouſlie vttered.

O Lord Ieſus, O pittifull Ieſus, O good Ieſus, who both haſt vouchſafed to ſuffer death for our ſins, and art riſen againe for our iuſtifications [a], a Rom,4,25
I humbly beſeech thee by thy glorious reſurrection, raiſe me out of the ſepulchre of my ſins, and of all my vices, and giue me daily a part in the firſt reſurrection [b], that truly I may receiue b Reu,20,6
a portion in the reſurrection at the laſt day.

O ſweete, and moſt bleſſed Ieſus, thou haſt aſcended into heauen with a glorious Triumphe, and ſitteſt at the right

hand of the Father [c], O Almigh- [c] Rom. 8, 34
ie prince, drawe mee vpwarde
vnto thee, that I may runne af-
er thee [d], through the ſauour of [d] Sal. ſongs 1, 2, 3
hine ointmentes, that I maie
unne and tire not, thou draw-
ng and conducting mee in my
ace; drawe the mouth of my
oule thirſting after thee, vnto
he ſuperiall riuers of eternall
afetie, yea drawe me vnto thee
he well of life [e], that according [e] Pſa. 36, 9
o my power I may from thence
ake my drinke, whence I may
iue for euermore, ô my God, my
ife [f]. [f] Iohn 14, 6

For thine holie and bleſſed
mouth hath ſaide, If any man
hirſt [g], let him come vnto mee, [g] Iohn 7, 37
nd drinke.

Now grant, ô fountaine of life
hat the thirſty ſoule may drinke
of thee continuallie, that accor-
ding to thine holy and true pro-
miſe, out of my belly may flowe

euen

[h] Iob,7,38 euen riuers of water of life[h].

O fountaine of life, repleniſh my ſoule with the riuer of thy pleaſure, make mine heart thoroughly drunke with the ſober drunkennes of thy loue, ſo that maie vtterlie forget whatſoeuer is vaine and earthlie, and euermore haue thee alone in my remembrance, as it is written, I remembred God, and mine heart was glad. Giue me thine holie ſpirite, ſignified by thoſe waters which thou promiſeſt to giue to ſuch as thirſt.

O, I beſeech thee, giue me grace with all my deſire, & with al my care, to go on toward that place, whither we beleeue thou aſcendedſt the fortith day after thy reſurrection[i], that onely in the fleſhe I may be held in this wretched world, but in thought and deſire maie bee with thee, that there mine heart may be[k]

[i] Actes 1,3

[k] Mat,6,21

wher

here thou my deſired, and in-
omparable, and much louelie
eaſure art.

For in the great deluge of this
e, where we are toſſed with ra-
ing ſtormes on al ſides, and no
ood footing, and hie place can
found, where the Doue may
mewhat reſt her ſelfe[l], there
no where either ſure peace, or
cure quietneſſe, but wars in all
laces, contention, and ene-
ies; abroad fightings, within
ares.

And for ſomuch as one part of
is heauenly, & the other earth-
, the corruptible body is heauy
nto the ſoule[m].

Therefore my mind, my friend
d companion, being wearied
omminge out of the waie is
cke, and lieth all too rent and
othe of thoſe vanities which it
ath paſſed by: it is verie hun-
ie, and faine woulde drinke,
but

[l] Gen, 8, 9

[m] Wiſ, 9, 15

but I haue nothing to ſet befor
it; becauſe I am in pouertie, an
in beggerie.

But O Lord my God, who a
boundeſt in al good things[h], an
art a liberal beſtower of the dai
ties of heauenly ſafety, giue tho
meat to the wearied, gather to
gither, the diſpearſed, amend
that which is torne.

[h] Iam,1,17

Loe, he ſtandeth at the door
& knocketh; through the bow
els of thy mercie, whereby tho
the daie ſpring from on high
hath viſited vs[o], I beſeech the
open the hande of thy pittie t
the diſtreſſed which knocketh
and graciouſlie commande th
hee come in vnto thee, reſt
thee, & be refreſhed of thy liu
lie and heauenly bread, wher
withall being ſatiſfied & ſtren
thened, he may from this vale
teares mount aloft vnto celeſt
all things, and carried on hig

[o] Luke 1,78

y the wing of holy deſire, may
lie vnto the kingdome of Hea-
en.

O Lord let my ſpirit take, let
take I beſeech thee, winges to
ſelfe as an Eagle, that it may
ie amaine and faint not: that it
ay aſcende euen vnto the glo-
e of thy houſe, and to the place
here thine honour dwelleth [p], [p] pſal. 26,8
ere at the table, where thine
eauenlie citizens doe repaſte
emſelues, to bee refreſhed of
y ſecretes in the places of thy
eene paſture nigh the ſtill wa-
rs.

O my God, let mine heart,
ine hart, an huge ſea ſwelling
ith waues reſt in thee.

Thou which rebukeſt the
inde [q], and the ſea, whereby [q] Mar, 8, 26 Marke 4,39
ere came a great calme: come
ou, and go vpon the waues of
ine heart; that euerie thing
hich I haue may be calme and
cleere,

cleere, that I may embrace th
mine onely good, and behold
thee, the ſweet light of mine eie
without anie blind darkeneſſe
troubleſome cogitations.

O Lord, let my mind from th
parching heate of worldly ca
flie vnder the ſhaddowe of th
winges, that being hidde in th
temperate coolenes, it may io
fullie ſing and ſaie, I will lay m
[s] Pſal, 4, 8 downe & alſo ſleepe in peace

Let my memorie ſleepe,
[f] Pſalm, 7, 1 Lord my God [f], I praie thee
it ſleep from al euil; righteouſ
[t] Hebr, 1, 9 let it loue [t], but hate iniquitie,

For indeede, in the middes
the darkenes and troubles of
life, what goodlier, & what ſw
ter thing can there bee, than
couet after the ſweetnes of h
uen, and to ſigh for eternall h
pineſſe; than to haue the mi
there fixed, where it is moſt a
red to haue true ioies?

O moſt ſweete, moſt louely,
nd bleſſed Ieſu, when ſhal I be-
olde thee? when ſhall I come
nd appeare before thy pre-
ence[u]? when ſhall I be ſatisfied
ith thine image[x]? when wilte
hou bring my ſoule out of pri-
onne[y], that I maie praiſe thy
ame, and be grieued no more?
hen ſhall I paſſe into that glo-
ous and goodly houſe of thine[z]
heras the voice of ſinging and
raiſe is in the tabernacles of the
ghteous?

Bleſſed are they which dwell
thine houſe O Lord, they wil
er praiſe thee[a]. Bleſſed, and
eſſed indeede are they, whom
ou haſt choſen, and taken into
at celeſtiall inheritance.

Behold Lord, thy ſaints flou-
h before thee as the Lilie. Be-
uſe they are ſatisfied with the
nes of thine houſe[b], and thou
eſt them drinke out of the ri-

uer:

[u] pſal, 42, 2

[x] pſal, 17, 15

[y] pſal, 142, 7

[z] pſal, 84, 1

[a] pſal, 84, 4

[b] pſal, 36, 8

uer of thy pleaſures. For wi
thee is the well of life and in th
light they doe ſee light; ſo tha
c John,1,9 they, to wit, the light inlight
d Mat,13,43 ned of thee, God inlightening
doe now ſhine as the ſunne [d] i
thy preſence.

Oh how maruellous, how glo
rious, how amiable are thy Ta
e pſal,84,1 bernacles, O Lord of hoſts [e]! m
ſinfull ſoule longeth to ent
thereinto.

O Lord I haue loued the h
f pſal,26,8 bitation of thine houſe [f], and th
place where thine honour dw
leth.

One thing haue I deſired
the Lord, and that I wil requ
euen that I maie dwell in t
houſe of the Lord all the daies
g Pſal,27.4 my life [g].

h Pſal,42,1 As the Hart braieth for the
uers of water [h]: ſo panteth
ſoule after thee, O God.

When ſhall I come, and

pe

peare before thy preſence! when ſhall I ſee my God, whom my ſoule ſo thirſteth for!

When ſhall I ſee him in the lande of the liuing [i]! For in this land of the dying, he cannot be ſeene with mortall eies [k].

What ſhal I wretch do, being fettered with the giues of this mortall fleſh [l]? what ſhal I doe? while wee are in the body, wee are abſent frō the Lord [m]. Here wee haue no continuing citie [n], but we ſeeke one to come. And our freedome is in heauen [o].

Wo is mee, that I am a ſtranger ſo long; and that I dwell in the tentes of Kedar [p]. My ſoule hath two long dwelt in a ſtrange place.

Oh that I had winges like a doue [q]; then would I flie away and reſt! Nothing is ſo pleaſant to me as to be with my God. It is good for mee to drawe neere

[i] Pſal. 27, 13.

[k] Iohn 1, 18.

[l] Wiſd. 9, 15.

[m] 2 Cor, 5, 6.

[n] Heb. 13, 14.

[o] 2 Cor, 5, 1.

[p] pſal, 120, 5.

[q] pſal, 55, 6.

vnto god [r].

r Pſal,73,28

O Lord, grant while I liue in this mortall bodie, that I maie cleaue to thee, as it is written; He that is ioyned vnto the Lord is one ſpirit [s].

s 1 Cor. 6,17

Giue mee the winges of contemplation I beſeeche thee, that endued therewithall I maie flie aloſt vnto thee.

And ſeeing euery ſiniſter thing lieth downeward, hold thou my mind, that it fal not downe vnto the bottome of the darkeſome vale; and that, by reaſon of the ſhade of earth cõming betweene it bee not ſeparated from thee the true ſun of righteouſnes, and bee hindered from beholding things on hie through the cloud of darkenes.

For which cauſe I doe ſoare vpward vnto the ioies of peace [t], and vnto the delectable, and pleaſant ſtate of light [u].

t philip. 4,7

u Reu. 21.23

Hold thou mine hart by thine hande; becauſe without thee it cannot be carried aloft. Thither I do haſten, whereas ſoueraigne peace raigneth, and euerlaſting quietnes doth ſhine [x].

[x] Reu. 7. 16.

Holde and gouerne thou my ſpirit, & take it vnto thee according to thy will, that thou being guide, it may aſcende into that region of plentie, where thou feedeſt Iſraell euerlaſtingly with the foode of trueth: that at the leaſte with ſwifte cogitation it may attaine vnto thee the ſoueraigne wiſedome, abounding aboue all, ſurpaſsing all, and gouerning al things.

But alaſſe manie thinges doe mutter againſt my ſoule flying vnto thee. Notwithſtanding, at thy commandement ô Lord, let them not ouerthwart mee. Yea let my verie ſoule bee ſilent, let her ouerpaſſe all thinges; mount ouer all thinges that are created, and come vnto thee, fixing the eies of faith vpon thee alone the Creator of all things, for thee let her long, to thee let her couet, on thee let her thinke; thee let her behold, be thou in her ſight, & euermore meditate ſhe in her heart of thee, the true and ſoueraigne goodneſſe[y], and the ioye abiding for euermore[z].

[y] Iam. 1.17
[z] Mat.25.21

To conclude, though many are the contemplations, wherewithall the godlie ſoule is maruellouſly fed, and refreſhed; yet in none is ſhe ſo delighted, and reſteth as in thee, & when thou alone arte in her thought, and eies.

O Lord, how great is the goodnes which wonderfullie thou inſpireſt into the heartes of them, which loue thee! How maruellous is the ſweetnes of thy loue, which they enioy, who loue no

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thing, ſeeke nothing, yea deſire nothing beſide thee.

Oh, happie are they, whoſe hope is onely in thee, and whoſe only worke is in praier.

Bleſſed is he who ſitteth ſolitarie and ſilente; and watcheth himſelfe daie and night continuallie, that placed as yet in this mortal body, he may haue ſome foretaſte of thy celeſtiall ſweetneſſe!

O Lord by thoſe health-bringing wounds, which on the cros thou ſufferedſt for our ſakes, fro which guſhed out that pretious bloud wherewith we be redeemed [a], wounde, I beſeech thee, this my ſinfull ſoule, for which alſo thou haſte vouchſafed to die [b]: wounde her by the fierie and mightie dart of thine abundant loue [c].

For the word of God is liuelie [d], and mightie in operation,

[a] 1 Pet.1.18

[b] 1 Pet, 2,24

[c] Ioh. 15.12

[d] Heb. 4.12

and ſharper than any two edged ſword.

O thou the elected dart, and the moſt piercing ſworde, who art of power able to pierce the hard buckler of mans hart: prick thou mine heart with the dart of thy loue, that my ſoule maie ſay to thee, I am wounded with thy loue; ſo that from that wounde of thy loue, teares aboundantly
c pſal,42.3 may iſſue day and night [c].

Strike O Lord, ſtrike, I beeſeech thee, this mine hard mind, with the Godlie and mightie Speare of thy loue, and with a ſtoute courage pierce thou euen the moſt ſecret partes of my ſoule, and therewithall fetche thou a ſtreame of water from out mine head, and out of mine eies a true fountaine of teares flowing forth continually from an hearty affection, and deſire to behold thy beautie; that night and daie may mourne in this preſent life, receiuing no comforte, vntill in thy celeſtiall bride-chamber I bee thought worthie to ſee my beloued and beautifull ſpouſe, euen my Lord and God, that beholding there thy glorious, wonderful and moſt beautifull countenance [f], full of all ſweetenes, I may with thoſe whom thou haſt elected [g], humbly adore thy maieſtie, and repleniſhed at the length with heauenlie and vnſpeakeable ioye of euerlaſting mirth, may with louers & frends crie out ſaying.

[f] 1 Cor.13

[g] Ro.8.30

Behold, I ſee now what I ſo deſired; I inioy now what I ſo hoped for; I haue that which I loued ſo. For I am now ioyned to him in heauen, whom in earth I loued with all my ſtrength, embraced with right good wil, and claue to frō my very heart: him I praiſe, him I bleſſe, and I worſhip him, who liueth and ruleth God for euermore. Amen.

Chap. 37.

A praier in the time of trouble.

Haue mercie on mee, O Lord, haue mercie on me, O gratious God, haue mercie on me a moſt wretched ſinner offending hainouſlie, and ſuffering iuſtlie; ſinning dailie and feeling continuallie thy correction.

If I waigh the euil which dailie I haue committed, my puniſhment is but ſmall; much wickednes haue I done, & little correction doe I feele.

Righteous art thou O Lorde,
[a] pſ 119.137 and iuſt are thy iudgementes[a].
[b] pſal. 19.9 Thy iudgments are truth[b], they
be righteous altogether. O Lord
[c] pſal. 92.15 my GOD thou art righteous[c],
neither

neither is there anie iniquitie in thee.

For neither vniuſtlie, nor cruellie doſt thou afflict vs ſinners[d], O almighty and merciful Lord[e] who when we were not, diddeſt mightely make vs[f], and when through our ſins we were in the eſtate of damnation, haſt both mercifullie, and miraculouſlie repaired vs[g].

I knowe, and am aſſured, how that our life is not gouerned by all aduentures, but that it is diſpoſed and ruled by thee[h] ô Lord our God.

Whence it is that thou careſt for al things[i], but chiefly for thy ſeruants[k], who haue put al their confidence in thine only mercy.

Wherefore I pray, and humblie beſeech thee O Lord, deale not with mee according to my ſinnes, whereby I haue deſerued thy iuſt diſpleaſure, but accor-

[d] Dani. 9. 4
[e] Exod. 34. 6
[f] Iob. 10. 8
[g] Gala. 3. 13
[h] Prov. 16. 9
[i] Wiſ. 12. 13
[k] 1 pet. 5. 7

ding to thy great mercie, which is more than all the ſins euen of the whole world.

O God, who outwardly doſt afflict the bodie, grant inwardly to my mind continuall patience, ſo that thy praiſe at no time depart out of my mouth.

Haue mercie on me, O Lord haue mercie on mee, and helpe me, according as thou knoweſt I haue neede, both in my bodie and minde, thou knoweſt
l Eccl. 23,9 al things[l], and canſt do al things
m Ge. 35,11 [m], who liueſt euerlaſtinglie[n],
n 1 Tim. 1,17 Amen.

Chap. 38.

A verie godlie praier vnto the Sonne.

a 1 Tim. 1.1 O Lord Ieſu Chriſt[a],
b Mar. 9.19 ſonne of the liuing God[b], which vpon the croſſe with outſtretched armes, drankeſt the

cup of bitter paſsion for the redemption of all mankinde [c], vouchſafe to defende mee this daie. [c] 1 Pet. 2.24.

Behold, I a poore wretch vnto thee who art riche, *I* miſerable vnto thee who art mercifull, doe approch, ſuffer me not to depart emptie, and deſpiſed.

I begin hungerly; let me not go from thee faſting; *I* come euen hunger-ſtarued as it were, O let mee not depart vnrefreſhed. And though before I eate, I doe ſighe, yet graunt that after my ſighing *I* may eate.

Eſpecially before thy glorious magnificence, O ſweete *Ieſu*, I acknowledge to thee my ſinnes againſt my ſelfe [d]; [d] Pſal. 32.5.

Behold *I* was borne in iniquitie [e], but thou diddeſt waſh and ſanctifie me [f], yet haue I defiled my ſelfe ſithence with greater ſinnes. [e] pſa. 51.5 [f] Eph.5.25

For *I* was borne in neceſſarie ſinnes, but afterward *I* wallowed in voluntary wickednes.

But thou O Lord, not vnmindfull of thy woonted mercie, tookedſt me from out of the houſe of my carnall father, and from the tabernacles of the wicked, and gauedſt me a minde to follow thee with the generation of them which ſeek thy face, which treade the right pathe, which abide among the lillies of a chaſte life, and ſit with thee in the parlor of greateſt pouertie.

Yet I, vngratefull for ſo many benefits, ſince mine entrance into thy ſeruice, haue done manie an vnlawfull fact, and committed many a foule ſinne; & where I ſhould haue repented mee of my ſinnes, *I* added ſinnes vnto ſinnes.

These are the euils, O Lorde whereby I haue both diſhonoured

red thee and ſtained my ſelfe, (whom thou diddeſt creat after thine own likenes[g]) with pride, vaine glorie, and ſuch other manifold ſinnes, whereby the wretched ſoule is vexed, and afflicted, and rent aſunder and deſtroied.

[g] Gen. 1. 26 Coloſ. 3. 1

Behold, O Lord mine iniquities are gone ouer mine head[h], nd as a weightie burthen, they re too heauie for mee, and doe ot thou, whoſe propertie is to hewe mercie and to ſpare, laie nder the right hand of thy maeſtie, I ſhall be inforced to ſinke uen to the very bottome.

[h] pſal. 38. 4

O Lord my God attend, and onſider becauſe thou art holie, e mine enemy inſulteth againſt ee, ſaying[i], God hath forſaen him, I will purſue and take im, for there is none to deliuer im.

[i] pſalm. 71. 1

But Lord how long wilt thou

delay? Returne, deliuer my ſoule, ſaue mee for thy mercie ſake[k]. [k] Pſal.6.4

Take mercy vpon thy ſonne, whome thou broughteſt foorth into this worlde, and reſpect not ſo mine euill which I haue done, that thou forget the good which thou haſt made.

What father is there but would ſaue his ſonne? or what ſonne, whome the father, with the rod of mercy will not correct?

Wherfore O Father and Lord, although I be a ſinner, yet I cannot but bee thy ſonne, becauſe thou haſt both made mee[l], and renued me[m].

[l] Iob. 10.8
[m] Coloſ. 3.9

As I haue ſinned amend me, but firſt deliuer me to thy ſonne being reformed with the ſcourg. Can a woman forget her child[n] notwithſtanding though ſhe ſhould, yet thou father haſt promiſed neuer to forget.

[n] Eſa. 49.15

Behold I cry, and thou heareſt me not; I am vexed with ſorrow and yet find no comfort.

What ſhal I ſay, or what ſhall I doe wretch that I am? I deſtitute of ſuch conſolation, am caſt from the ſight of thine eies.

Wo is me, from that felicitie into what miſerie am I fallen? whither did I bend my ſelfe, & to what paſſe am I come? where am I wretch, and where am I not? vnto whom did I aſpire, & wherein do I now ſigh?

I ſought after good things, but behold vexation.

Lo, I now labour, and Ieſus is not with me.

Doubtles better were it for me not to be at all, than to be without Ieſus. Better is it not to liue, than to liue without life.

And now O Lord Ieſus, where be thy former mercies [o]? wilte thou bee angrie with mee for euer?

[o] pſal, 89, 49

p pſal, 85,5 euer p?

Be pacified at the length I beseech
thee, and haue mercie vpon
mee, neither hide awaie thy
q pſal,27,6 face from mee q who for my redemption,
diddeſt not turne thy
face from ſuch as reproued and
r Mat.27.27 ſpat vpon thee r.

I confeſſe indeede, I haue ſinned,
and that my conſcience deſerueth
damnation; I acknowledge
alſo that no penance can
ſatisfie for my ſinnes, but certaine
it is, that thy mercy is more
than al my ſins.

O moſt gratious Lord, write
not thou bitter thinges againſt
s Iob,13,26 mee s, neither enter thou into
t pſal, 143,2 iudgement with thy ſeruaunt t,
but according to the multitude
of thy compaſsions, put awaie
u pſal,52,1 mine iniquities u.

Wo to me wretch, when the
daie of iudgement ſhall come,
and the bookes of each mannes

con-

onſcience bee opened [x], when x Reu 20.12
ſhall be ſaid of me, Behold the
an and his workes.

What ſhal I then do, O Lord
ny God, when the verie hea-
ens ſhall reueale mine iniqui-
ie, and the earth riſe vp againſt
ne? Surely I ſhall be able to ſay
othing, but hang downe mine
ead for verie griefe of hart, and
and trembling and confoun-
ed before thy preſence.

Alacke wretche, what may I
ie? ſhall I crie vnto thee my
ord God, wherfore am I con-
med ſaying naught? but thogh
doe ſpeake, yet will not my
iefe haue end; and if I be ſtill
lent, I ſhall be vexed inwardlie
ith moſt bitter ſorrow.

O my ſoule, mourne thou like
virgine for the husband of her
outh [y]; howle thou miſerable y Ioel.1.8
retche, and weepe, becauſe
ine husbande euen Chriſt [z] z Eph.5.25

hath forſaken thee.

O wrath of the almightie, fal not thou vpon mee, for I canno beare thee, becauſe there is no that ſtrength in mee, that I ca endure thee.

But haue mercy on me O Go that I deſpaire not; but in deſpaire let me hope againe.

And although I haue doone that which deſerueth damnation; yet haſt not thou forgone that whereby thou art woont t ſalue.

O Lorde, thou wilte not th death of ſinners, neither doe thou reioice in the deſtructio
a Eze,18. 23 [a] of the dying: but that the dea
b Ro.4.25 might liue thou diedſt [b]; and th death hath killed the death o ſinners, and if they through th death were againe brought vnto life, O Lord grant, I beſeec thee, that I may not die, now thou art aliue.

Sende downe from heauen[c], nd ſaue mee from the power of hine enimies, leaſt they triumph uer mee and ſay, We haue deoured him.

O good Ieſu, who at any time an doubt of thy mercie, who uen when we were thine enemies[d] didſt redeeme vs with thy retious bloud, and reconcile vs o God!

Loe, thus protected vnder the hadowe of thy mercie, I doe un vnto the throne of grace[e], equiring mercie, crying and nocking vntill thou take comaſsion vpon me.

For if thou calledſt vs vnto ercie, when wee asked none, owe can wee miſſe of mercie, rauing the ſame!

O ſweete Ieſu, thinke not vpon thy iuſtice againſt a ſinner; ut remember thy goodneſſe toward thy creature. Thinke not

[c] pſal. 57.3

[d] Rom. 5.10

[e] Heb. 4.16

vpon thy diſpleaſure againſt
transgreſſor; but remember th
mercie towarde the miſerable
Forget mee when *I* was proude
prouoking thee vnto wrath; and
regard me now in diſtreſſe, cry-
ing vnto thee for mercy.

For what is Ieſus, but a ſaui
[f] Mat.1,21 our[f]? Therfore O Ieſus, by th
ſelfe ariſe to helpe mee, and ſai
[g] pſal. 35. 3 vnto my ſoule[g], I am thy ſalua-
tion.

Much doe I preſume of thy
goodnes, O Lord, the rather be-
cauſe thou thy ſelfe teacheſt v
to aske, to ſeeke, and to knock
[h] Mat.7.7 [h]. And therefore admoniſhe
thereby, *I* doe aske, ſeeke, an
knocke.

But thou Lord, who comman-
deſt to aske, graunt *I* maie re-
ceiue; who counſelleſt to aske
giue grace to find; who teache
to knocke, open to the knocker
and ſtrengthen me a ſinner, ſau

me

mee a wretch, raiſe me that am dead, and vouchſafe to direct nd gouerne all my ſenſes, cogi ations & workes after thy good leaſure, that henceforth I maie erue thee, liue to thee, and bee wholy thine.

I knowe Lord, I doe owe my elfe to thee, euen becauſe thou aſt made me; and for that thou aſt redeemed mee [i], and taken umane fleſh vpon thee for my ake [k], I doe owe ſo much more eſide my ſelfe, as thou art grea r than he for whom thou haſt uen thy ſelfe.

Lo I haue no more; neither n I giue that which I haue too ithout thee: but accept thou e, and drawe me vnto thee [l], at I may be thine by imitation d loue, as I am thine by condi n and creation, who liueſt [m], d ruleſt [n], now and euermore, men.

Chap.

[i] 1.Pet.1.18

[k] Mat.1.21

[l] Iohn.6.44

[m] 1 Tim.1.17

[n] Pſal.45.6

Chap. 39.

A godlie praier vnto th blessed Trinitie, meet oftentimes to bee repeated.

[a] Exod, 6.3
[b] Mat. 3.16
[c] Deut. 6.4
[d] Eccl. 42, 21
[e] Reu. 4.11

O Lord, God almig
tie[a], three in pe
ſons[b], yet but o
God[c], who both
in all, and wert before all[d], a
wilt be in all thinges, a bleſſ
God for euermore[e].

2 Now and alwaies into thi
hand I doe commend, both m
ſoule, my bodie, my ſight, he
ring, taſting, ſmelling, and fe
ling, with all my cogitations,
fections, actions, outwarde a
inward thinges, my ſenſe, a
vnderſtanding, my memo
my faith and beleefe, and pe
uerance, that thou maieſt ke
them day & night, euery hou
and moment.

O ſacred Trinitie, heare my
etition, and ſaue mee from all
uil[f], from offending, and from
nning anie manner of waie;
om all ſnares and purſutes of
atan, & of enemies viſible, and
uiſible.

[f] Mat, 6.

Expel far fro me the hautines
mind, and increaſe within me
e ſorrow of hart; diminiſh my
ide, and eſtabliſhe true humi-
ie within my breaſt; fetche
ares from mine eies, mollifie
ine hard and ſtonie heart; and
ue Lord, both me and my ſoul
om al traps of the enemie; and
ntinue me in thy pleaſure.

Teach me to do thy wil[g], for
ou art my God.

[g] Pſ 143.10.

Giue me perfect ſenſe, and vn-
ſtanding, ô Lord, that I may
able to conceiue the deepnes
thy mercie.

Grant me grace to beg that at
e hands, which may both be
ioy-

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ioyfull for thee to heare, and b
hoouefull for me to receiue.

Make mee vnſainedly to b
waile my ſinnes, and manifol
offences.

Heare O my Lorde, and m
h Pſalm, 7.1 God [h]; heare, O lighte of m
i Iohn 1,9 cies [i]; heare my petition, a
grant that what I requeſt, I m
obtaine.

If thou deſpiſe, I am vtte
vndone; if thou heare me I ta
heart againe. If thou examin
my righteouſnes, lo I ſtinke li
a dead carrion; but if in mer
thou reſpect mee, thou rai
him that ſtinketh out of t
graue.

What thou hateſt in mee,
moue farre fro me, and ingr
the ſpirite of chaſtitie and
cleane life in my minde, tha
asking anie thing at thine ha
I maie not offend thee in ask
the ſame.

T

Take from me whatſoeuer is hurtful to my ſoule, & giue what is behoouefull.

O Lorde, giue mee a ſalue, to heale my grieuous wounds.

Indue me good Lord, with thy feare [k], with ſorrowe of heart [l], with humilitie of minde [m], and with a pure conſcience [n].

k Pſal.2.11.
l Pſal.51.17.
m Eccl.23.4.
n Pſal.24.4.

Giue me grace Lord, to keepe brotherlie concord euermore [o]; to remember my tranſgreſsions, not to meddle with the dealings of other men.

o Ro.12.10.

Pardon my ſoule, pardon my ſinnes, my wickednes pardon; O pardon mine offences [p].

p pſal. 51.1.

Viſite me that am weake, cure me that am ſicke; heale me that doth languiſh, & raiſe me which am dead.

O Lord giue me both an hart to dread thee, a minde to loue thee, ſenſe to knowe thee, eares to heare thee, eies to ſee thee.

Haue mercie on me, O God haue mercie on me; looke vpon me from the holy ſeat of thy maieſtie; and illuminat the darknes of mine heart with the beame o thy brightnes.

Giue me wiſedome, O Lord to diſcerne betweene good an euill; and grant me a watchfull vnderſtanding.

Forgiue al my ſinnes I beſeech thee; and in the time of neceſſitie and troble [q], be thou good & gratious to me, I onely beſeech thee. After thy woonted merci & moſt louing kindnes O Lord I beſeech thee, vouchſafe to giu me yͤ life which euer ſhal indure

q pſal.37.36

O Lord Ieſus Chriſt, giue bot to thy miniſters vnitie of minde and to magiſtrates iudging vp rightly, peace and tranquiliti

Furthermore O Lord, my r queſt is for the whole catholik and holie Church, for men an

wo

women; for religious and for ſecular men; for all Chriſtian gouernors, & people beleeuing in thy name, which labor for thine holie loue, that they may haue grace to continue in well doing.

O Lord eternall king, giue to virgines, chaſtitie; to the vnmaried continencie: to the wedded purity; to repenters mercie; to widowes and orphanes, comfort; to the poore protection; to trauellers a ſafe returne, to mourners conſolation: to ſeafaring men a ioifull hauen: to the good zeale to perſiſt: to the well inclined a minde to prooue better: to the wicked and ſinfull, as to me wretch, grace with ſpeed to repent.

O ſweet Lord, and moſt mercifull Ieſu Chriſt, Sonne of the liuing GOD[r], redeemer of the world[ſ], I acknowledge that amongal; and aboue all ſinners I

[r] Mat. 16. 16.

[ſ] Titu. 2. 14 Coloſ. 1. 14.

am wretched, but thou moſt gratious and hie Father, who takeſt mercy vpon all, canſt not ſuffer me to be vtterlie deſtitute of thy mercie.

t 1 Ti.1.6.5 Reu.19.16 O thou, Lord, King of kings[t], who graunteſt truce of life, ſtir in me a mind alwaie, and aboue all things to ſeeke, to deſire, to loue, to feare thee, and to do thy will, who art euerie where all

u Iob.22.6 Eccl.23.18 whole[u], a Trinitie, and but one

x Mal.2,10 God[x].

Eſpecially, O Lord holy Father, who art bleſſed and glori-ous for euermore, I beſeech thee in moſt humble ſort, vouchſafe to gouerne & keepe them from deſtruction, whoe either doe make mention of mee in thei praiers; or haue commended themſelues to mine vnwoorthi ſupplication, or haue done goo whether it bee vnto my bodi with temporal benefits, or to m ſoule with profitable inſtructions, or be linked vnto me either in kinred, friendſhip, or good wil.

Furthermore, both for all Chriſtians which are aliue, I praiſe thee, ſtand thou at their elbowe to aſſiſt them; and for ſuch alſo as are deade, and euerlaſtinglie doe reſt from their labours[y], I yeeld thee immortall praiſe.

Finallie, this one thing more, grant me O Lord, I do earneſtlie beſeech thee, who art Alpha & Omega[z], that when the vttermoſt daie, and ende of my life ſhal come, thou wilt be a merciful iudge to me againſt the malicious accuſer[a] the deuill; and that thou wilt continuallie protect me againſt the ſnares of the olde ſerpent[b]; and finallie conduct me into the ſocietie of Angels, and of al ſaints in thy holie paradiſe, who art bleſſed nowe, and euermore, Amen.

[y] Reu. 14, 13

[z] Reu 1, 8

[a] Reu. 12, 10

[b] Reu. 12, 2

Chap. 40.

A deuout praier in memorie of the paſſion of Chriſt.

O Lorde Ieſu Chriſt, my redemption [a], my mercie, and my ſaluation [b], I doe praiſe thee, & yeeld thee thanks although farre vnanſwereable, I conſes, to thy benefits, although not zealous enough, although verie leane from the deſired fatnes of thy ſweete affection: yet ſuch as it hath, not as I know it oweth, and as it is able, my ſoule paieth vnto thee.

[a] Cor. 1.14

[b] Mat. 1.21

O thou hope of mine hart, and ſtrength of my ſoule, let thy deuine power fulfill, what my luke warme weakenes indeuoreth to bring to paſſe: O my life, and thou end of my thought.

And though I haue not hitherto deſerued ſo greadie to loue, as I am bound, yet my deſire is to loue euen as I ought to do.

O light of mine eies[c], thou beholdeſt mine heart, for my ſighing is not hid from thee[d], and it is thy gifte[e], if I doe minde anie thing that good is.

If it be good which thou doeſt enſpire, yea, becauſe it is good[f] ẏ I woulde loue thee, graunt that which through thee I would.

Giue me grace ſo greatly to loue thee, as thou commandeſt. Praiſe and thankes I do offer, O let not thy gift, which voluntarily thou haſt imparted vpon me, be vnfruitfull to me.

Performe what thou haſt begun, and giue the thing which of thy goodnes preuenting me, vndeſeruing the ſame, thou haſt made me to deſire.

Conuert O gratious God my ſecuritie into the burning loue of thy name.

[c] Iohn.1.9

[d] Pſal.38.6

[e] Cor.4.17 Iames.1.17

For mercifull Father, hitherto tendeth this my praier, this remembrance and meditation of thy benefites is, to the end that thy loue may be inflamed within my breſt.

Thy goodnes O Lord hath created me[f], thy mercie hath clenſed me[g], and thy patience wallowing in other filthineſſe of ſinnes after my purification of baptiſme, hitherto hath tolerated, nouriſhed, and looked for my conuerſion[h].

[f] Gen. 1, 26
[g] 1 Co. 6, 11

O good Lord, thou lookeſt for mine amendement, and that I maie repent, and leade an vpright life, my ſoule doeth looke for the inſpiration of thy grace.

[h] Pet, 3, 8

O my God[i], my Creatour[k], forbearer[l], and my nouriſher, after thee doe I thirſt, after thee doe I long, after thee doe I ſigh and couet.

[i] pſal, 7, 1
[k] pſ. 119. 73.
[l] Wiſ. 11. 20

And as a tender Orphane be-reſt of the preſence of his louing Father, weeping and lamenting inceſſantlie, dooth embrace his ſweete countenance with all his hart, ſo I, not as I ſhould, but as I am able, am mindefull of thy paſsion, of thy blowes,[m] of thy woundes, how thou wart killed for my ſake[n], how buried[o], and laide in the graue, finallie, how gloriouſlie thou dideſt ariſe and triumphantlie aſcend into heauen[p].

Theſe things I doe hold by an vndoubted faith, I hope for the onely comfort of thy returne[q], and from mine hart I deſire the glorious contemplation of thy countenance.

Wo is me, that I cannot ſee the Lord of Angels, who was humbled vnto yͤ condition of men[r], yͭ hee might exalt men vnto the dignitie of Angels, when God offended, woulde ſuffer death,

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[m] Matt. 27 verſe 27

[n] Gala. 3. 13

[o] Luk. 23. 53

[p] Actes 1. 9

[q] Mat. 26, 27

[r] Phil. 2. 5

that ſinful man might enioy life.

What ſhal I ſay? what ſhall I
do? whither may I go? where
ſhall I ſeeke? or when ſhal I find
him? of whom ſhal I aske? who
will tell my beloued how I lan-
guiſh for loue?

The ioy of mine hart decaieth,
my laughter is turned into mour-
ning, my fleſh faileth and mine
ſPſa.73.26 hart alſo[ſ]. God is the ſtrength of
my hart, & my portion for euer.
tPſal.77.2 My ſoule refuſeth comfort[t] of a-
nie beſides thee O my ſweete-
nes. For whom haue I in heauen
uPſa.73.25 but thee[u]? & I haue deſired none
in the earth but only thee.

Thee I would, thee I long for,
thee doe I ſeeke, to thee hath
mine hart ſaid, I haue ſought af-
ter thy face, O Lorde I require
turne not thy face fro me, ô moſt
xWiſ.11.23 mercifull louer of mankinde[x];
the poore committeth himſelfe
to thee, thou art the helper of

the fatherles [y]. y pſal.10.14.

O mine aſſured aduocat [z], haue mercy on me a forſaken orphan, I am become a fatherles childe, my ſoule is like a widow. z 1 Ioh.2.1.

Looke vpon the teares of my miſery and widowhood which I offer to thee, vntill thou returne. Oh my Lord, now, ah ſhew thy ſelfe to mee, and I ſhall be comforted. Let me behold thee, and I ſhal attain yͤ end of my deſire. Reueale thy glorie, and my ioye ſhall be perfect.

My ſoule thirſteth for thee [a], my fleſh longeth greatly after thee. a Pſal. 63.1.

My ſoule thirſteth for God [b], euen for the liuing Well, when ſhall I come and appeare before the preſence of god? O my comforter, whom I do look for, when wilt thou come? b Pſal.42.2.

Oh that I might ſee the ioye, that I ſo deſire! Oh that I were ſatisfied with the preſence of the glorie [c], for which I do hunger! Oh that once I were ſatisfied with the fatnes of thine houſe [d], whereunto I doe ſighe, and had drunk out of yͤ riuer of thy pleaſures, which ſo much I thirſt for!

In the meane while, O Lord, let teares be my meate daie and night [e], vntill it be ſaid vnto me, Behold thy God, vntill my ſoule do heare, Behold thy ſpouſe.

In the mean while, I ſay, feed mee with ſighings, refreſh mee with my ſorrowes.

Happily my redeemer will come full ſoone, becauſe he is good, and will not linger [f], for
that he is mercifull: to him
be glory now and for
euermore [g],
Amen.

The end of S. Auguſtine
his praiers.

FINIS.

[c] Pſal, 17,15
[d] Pſal, 36,8
[e] Pſal, 42,3
[f] He, 10,37
[g] Reu, 5,13

¶The Pſalter which S. *Auguſtine compoſed for the* vſe of his Mother; Engliſhed for a moſt general commoditie.

O LORD God almighty, and king of eternall glorye, whoe dooeſt acknowledge him to bee a bleſſed man [a] that abhorreth the waie of ſinners, and doeth meditate in thy Lawe day and night. [a] Pſal. 1, 1, 2

Teach thou mee, a wretched ſinner, faithfullie to ſerue thee [b] with feare and trembling of the heart. [b] Pſal. 2, 7, 11

[c] And ſeeing with all humillity of heart, I do cal vnto thee with

my

[c] Pſal. 3,4 my voice, heare me [c], haue mer-
cie vpon me, & ſo harken vnto
[d] pſal. 4.1 my praier [d], that neither thou
for thy part rebuke mee in thy
[e] pſal. 6. 1 wrath [e], nor that olde enemie to
mankinde, lying in wait for his
part to deuoure my ſoule like a
[f] pſal. 7.3 Lion [f], & teare it in pieces while
there is none to helpe.

But Lord, whoſe Name is ex-
[g] pſal. 8,1 cellent in all the worlde [g], turne
[h] Pſal. 9. 3 thou mine enemie backe [h], that
hee fall againe, and periſh at thy
preſence.

[i] pſa. 10.8 Let him not intrapt my ſoule [i]
with his fierie ſnares; and ſuffer
[k] pſa. 11,6 not brimſtone [k], & ſtormy tem-
peſts to torment me.

But for the oppreſsion of the
[l] pſal. 12.5 needie [l], and for the ſighings of
the poore, now thou doeſt ariſe,
[m] pſal. 13.3 behold and heare me [m], ô Lord
my God, becauſe thou art the
[n] pſal. 14.6 counſell and truſt of the poore [n].

Make mee to walke vprightlie [o], and to worke righteouſnes that thy fauourable kindnes may bee the portion of mine inheritance [p].

Keepe me as the apple of thy eie [q]; hide mee vnder the ſhadowe of thy winges, becauſe thou art my [r] ſtrength, my rock, and my refuge.

Clenſe me fro my ſecret faules [s] and keepe thy ſeruant from preſumptuous ſinnes.

Send me helpe from thy Sanctuarie [t]; and giue me my harts deſire [u].

Saue me from the Lyons mouth [x], and leade me in the pathes of righteouſneſſe [y], that I maie aſcend into thy mountaine [z], and ſtand in thine holie place, hauing innocent hands, and a pure hart.

Remember not the ſinnes of my youth [a], nor my rebellions.

Gather not my ſoule with the

ſinners.

[o] pſal.15.2

[p] pſal.16.5.

[q] pſal. 17.8

[r] pſal. 18.1

[s] pſal. 19.12

[t] pſal 20.2.

[u] pſal. 21.2

[x] pſal. 22. 21.

[y] pſal.23.3

[z] pſal. 24.3

[a] pſal. 25.7

b pſal. 26.9 ſinners [b]; neither giue me vnto
c pſal. 27,12 the luſt of mine aduerſaries [c].
But ſo fauorably harken thou
d Pſal. 28.2. vnto the voice of my petitions [d]
that calling vpon the glorie of
e pſal. 26,2 thine holie Name [e], thou doe
f pſal. 30.10 heare me [f], and haue mercie vp
on me.

And ſo truſting in thee, let me
g Pſal. 31.1 neuer be confounded [g], but for-
giue the puniſhmente of my
h Pſal. 32.5 ſinne [h].

Let thy mercy, O Lord, be vp
i pſa. 33.22 on mee, as I truſt in thee [i]; and
k pſa. 34.4 deliuering me out of all my feare
l pſa. 35.3 [k], ſay vnto my ſoule [l], I am thy
ſaluation.

And becauſe I truſt vnder the
m pſa. 36.7 ſhadowe of thy winges [m], giue
n pſa. 37.4 me mine harts deſire [n]; and haſt
o pſal. 38.22 thee to helpe me [o], O my Lord,
p pſa. 39.4 my ſaluation.

Lord, let me know mine end [p],
and the meaſure of my daies,
what it is; let me knowe howe

long I haue to liue.

Incline vnto me [q], and heare my cry. Bring me out of the lake of miſerie, out of the mirie claie, and ſet my feete vpon the rocke and order my goings.

[q] pſal.40.1

Deliuer mee in the time of trouble [r], that I may go into thy glorious houſe [ſ], for thou art the God of my ſtrength [t].

[r] pſal. 41. 1
[ſ] pſal. 42.4.
[t] pſal.43.1.

Let not my ſteps go out of thy pathes [u], that I may loue righteouſneſſe, and hate iniquitie [x].

[u] pſal.44.18
[x] pſal.45.7

Be thou mine hope & ſtrength [y], for thou art a great king ouer all the earth [z].

[y] pſal.46.1
[z] pſal.47.2

Thou which art a God for euer [a], deliuer my ſoule out of the power of Hel [b], for it hath receiued me.

[a] pſal. 48.14
[b] pſal,49.59

And when thou ſhalt appeare to iudge vs [c], haue mercie vpon me [d] according to the multitude of thy mercies, & take not thine holy ſpirit fro me.

[c] pſal. 50.1
[d] pſal.51.1

O moſt gratious God, in tha
houre hide thy face fro my ſins,
and put awaie all mine iniqui-
ties.

Create in me a cleane hart, O
God, renue a right ſpirit withi
me. That I may appeare like a
greene Oliue tree, in the houſ
e pſal. 52.8 of my God [e], and there with Ia
f pſal. 53.6 cob reioice [f], and euerlaſtingli
be glad with Iſraell.
g pſal. 54.1 Saue me, O God, by thy name,
and by thy power iudge me.

Hide not thy ſelfe fro my ſup-
h pſal. 55.1 plication [h], but be mercifull vnto
i pſal. 56.1 me [i].

k pſal. 57.3 Send thou from heauen [k], and
ſaue mee from the reproofe o
them that would ſwallowe me
vp.

Breake their teeth, O God, i
l pſal. 58.6 their mouthes [l], break the iawe
of the young Lions O Lord.

Thou art my defence, and my
m pſal. 59.17 mercifull God [m].

Help

Helpe mee with thy righte
and[n], and vnder the couering [n] pſal.60.5
ſthy winges let me be protec-
ed[o] when thou art to render to [o] pſal.61.4
uerie manne according to his
orkes[p]. [p] pſal.62.12
While my ſoule thirſteth for
hee[q], hide me from the conſpi- [q] pſal.63.1
acie of the wicked[r]. [r] pſal.64.2
Sith all fleſh ſhall come vnto
hee[ſ], put not backe thy mercie [ſ] pſal.65.2
ome[t]. [t] pſa.66.20
Neither take from mee thine
oly ſpirit, but cauſe thy face to
hine vpon me[u]. [u] pſal.67.1
Send me a good paſſage, ô our
God which ſaueſt vs[x], that the [x] pſa.68.20
eepe ſwallow me not vp[y], nor [y] Pſal.69.15
e pittie ſhut her mouth vppon
ne.
Be thou mine helper, and my
eliuerer[z]; O Lorde, make no [z] Pſal.70.5
arrying.
Sith in thee, O Lord, I doe truſt
t mee neuer be confounded[a], [a] pſal.71.1

when thou ſhalt iudge thy peo
[b] pſal,72,2 ple[b].

Loe, they which withdraw
themſelues from thee, ſhall pe
[c] pſal,73,27 riſh[c]; oh let not mee oppreſſe
[d] pſal,74,21 returne aſhamed[d].

Becauſe thou art a righteou
[e] pſal,75,7 iudge[e], thou makeſt lowe, an
thou exalteſt, and whoe ſha
ſtand in thy ſight when thou ar
[f] pſal,76,7 angrie[f]?

Thou art the God that doe
[g] pſal,77,14 wonders[g].

As thou nouriſhedſt thy peo
ple with bread in the wilderne
[h] pſal,78,20 ſ[h], & didſt not turne them fro
their luſt: ſo let thy grace refreſ
me an hungry ſoule, make ha
and let thy tender mercies pr
uent me[i].

[i] pſal,79,8 And thou my defender, gi
[k] pſal,80,5 mee the breade of teares[k], an
the bitternes of a troubled min
in the time of tribulation; an
grant withall, that from the h

le out of the rocke[l], I may taſt
he ſweetneſſe of inward conſo-
ation.
O God, who iudgeſt between
e innocent and the ſinners[m],
ho alone art the moſt high o-
erall the earth[n], haue mercie
pon mee, and giue grace and
lorie[o], who haſt ordained a
we.
Forgiue the iniquitie[p] of my
rt, couer al my ſinnes, & ſaue
ou thy ſeruant, that truſteth in
ee[q].
O God who laieſt the founda-
ons of thy Church vppon the
ly mountaines[r], incline thine
re vnto my crie[s].
Let thine hand therefore eſta-
ſh me[t], and turne me not vn-
deſtruction[u], but deliuer me
om the ſnare of the hunter[x],
om the peſtilence, and from
e plague that deſtroyeth at
one daie: that being planted

in

[l] pſal. 81.16

[m] pſal. 8.2

[n] pſal. 83.18

[o] pſal. 84.11

[p] pſal. 85.2

[q] pſal. 86.2

[r] pſal. 87.1

[s] pſal. 88.2

[t] pſal. 89.21

[u] pſal. 90.3

[x] pſal. 91.3

y Pſal, 92,13 in thine houſe [y], I maie flouriſ
like a Palme-tree, and grow lik
a Cedar in Libanon, bringin
out fruite euen in mine old ag
Be thou my refuge, O my Go
the rocke of mine hope [z], fo
z Pſal, 94,22 thou Lord, art a great God, an
a pſal. 95.3 a great king aboue all gods [a].

VVhen thou wilte iudge t
world with righteouſneſſe, an
b pſal. 96.13 thy people in truth [b], I ſhall e
c pſal, 97,11 ioye light with the righteous
and ioye with the vpright
hart.

d Pſal. 98.1 Let thy right hand [d], & thi
holie arme preſerue me.

Thou which ſitteſt vpon t
e pſal. 99,1 Cherubins [e], make me to co
before thy preſence with ioyf
f pſa. 100.1 nes [f], that I may walke in the
rightnes of mine hart in the mi
g pſal. 101.2 deſt of mine houſe [g].

Let a froward hart depart
mee; but cauſe mine eies to b
turned vnto thy faithfull, th

nay ſit with them walking in a
perfect way, when through thy
udgement thou ſhalt cut off all
he workers of wickednes from
hy citie.

O Lord heare my praier [h] and
et my crie come vnto thee.

Hide not thy face from me, in
e time of trouble incline thine
ares vnto me.

Pardon al my ſinnes [i], and re-
eeme my ſoule from deſtructi-
n.

Satisfie my longing with good
ings, thou which lookeſt vpon
e earth, and it trembleth [k], and
oughteſt forth thy people with
ie, and thy choſen with glad-
eſſe [l].

Make me to keepe iudgment,
d to worke righteouſnes at all
nes [m].

Bring me out of darkenes, and
t of the ſhadowe of death [n],
t with a prepared hart I may
ſing

[h] pſal, 102, 1

[i] pſal, 103, 3

[k] pſal, 104, 32

[l] pſa. 105, 43

[m] pſa. 106, 3

[n] pſa. 107, 14

o pſal.108.1 ſing and giue praiſe [o].
Saue me, ô Lord, according
p pſa.109.26 thy mercie [p], that in the glo
q pſal.110.3 of ſaintes [q], in the aſſembly an
r pſal.111.1 congregation of the iuſt [r], m
righteouſneſſe may endure for
uer; and mine horne be exalt
ſ pſal.112.9 with glorie [ſ], that while thou r
ſeſt the needie out of the duſt
and liftest vppe the poore out
t pſal.113.7 the dung [t], I may bleſſe thee,
Lord, from henceforth, and f
u pſal.115.18 euer [u], then ſhall I walke befo
the Lorde in the lande of the
x pſal.116.9 uing [x].
Breake thou my bondes; a
confirme thy mercie toward
y pſal.117.2 me [y]. When I call vpon thee
z pſal.118.5 my trouble, O Lord heare m
and ſet me at large.
Teach me O Lord, the way
a pſal.119.33 thy ſtatutes [a], that I may liue
keepe it vnto the end.
Giue me vnderſtanding b
to ſearch thy Lawe, and to
ſe

ſerue it alſo with myne whole
hart.

I haue gone aſtray like a loſt
heepe, O ſeeke thy ſeruant, &
leliuer my ſoule[b].

Preſerue my going out, and
ny comming in[c], that my feet
nay ſtand in the courts of Ieru-
alem[d].

I lift vp mine eies vnto thee,
at dwelleſt in the heauens[e].

Deliuer my ſoule out of the
re of the fowlers[f], leaſt I put
rth mine hands vnto wicked,
ſs[g].

Fil my mouth with laughter,
d my tongue with ioie[h]; reple
h my longing with good
ngs, & bleſſe me out of Zion[i]
t I may ſee the wealth of Ie-
alem, hauing eſcaped the
ds of wickednes[k].

thine eares attend vnto the
ce of my praiers[l] O Lord.
et not mine heart be hautie,

[b] pſa,110,2

[c] Pſa 121,8

[d] Pſa.112,1

[e] Pſa.123,1

[f] Pſa.124,7

[g] Pſal,125,3

[h] pſal.126.2

[i] pſal,128,5

[k] pſal.129,4

[l] pſal 130,2

[m] Pſal.131,1 nor mine eies lofty [m]; but giue me grace to thinke humbly, vntill I finde a place for the Lorde, an habitation for the mightie
[n] Pſa,132,5 God of Iacob[n].

There the Lord hath appointed the bleſsing, and life for e-
[o] Pſa 133,3 uer[o], There wil I lift vp mine handes to the Sanctuarie, and
[p] Pſal.134,2 praiſe thee [p], who iudgeſt thy
[q] Pſa.135.14 people[q], & art pacified toward thy ſeruants.

[r] Pſal.136,2 O God of Gods[r], and Lorde
[ſ] Pſal.137,1 of Lords, nowe weeping[ſ], and worſhipping towarde thine ho-
[t] Pſal.138,2 lie temple[t], trie mee, and know
[u] Pſa.139,23 mee[u], marke and conſider m pathes, and lead me in thy wa for euer.

Deliuer me, O Lord, from th euill man[x], & preſerue me fro
[x] pſa.140,1 the cruel man.

Let my praier bee directed i
[y] Pſal,141,2 thy ſight as incenſe[y].

Bring my ſoule out of priſo
th

---

that I
He
thy ri
not in
uant,
Hea
leaſt m
God a
liuerer[b]
An
great,
praiſed
ncomp
rooke
nd giu
hou wh
lem[c].
And w
ars of th
couple

As the A
s in the
praiſe t
aphing

that I may praiſe thy name[x].

Heare my praier, O Lorde in thy righteouſneſſe[a]: and enter not into judgment with thy ſeruant.

Heare me ſpeedilie O Lorde, leaſt my ſpirit faile me; for thou God art my refuge, and my deliuerer[b].

And forſomuch as thou art great, and moſt worthie to be raiſed[c], and thy greatneſſe is ncomprehenſible; raiſe vp the rooked[d], looſe the ſhackled, nd giue ſight to the blinde, hou which doeſt build vp Ieru-lem[e].

And when thou haſt made the ars of thy gates ſtrong, let me e coupled to thy children with .

As the Angels, and al the pow s in the kingdome of heauen o praiſe thee[f], there let me tri- mphing glorioùſlie in the con-

grega-

[x] Pſal.142.7

[a] Pſal.143.1

[b] Pſal.144.2

[c] Pſal.145.3

[d] Pſal.146.8

[e] Pſal.147.2

[f] Pſal.148.1

g pſal.149,1 gregation of the ſaintes[g], with
h pſa.150,5 the ſounding Cymballes[h] of
my lippes, praiſe and magnifie
thy Name, the which is holie, and glorious, and
raigneth now and
euerlaſtinglie,
Amen.

Luke 2. *verſe* 14.
Glorie to God on high.

FINIS.

* * *

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2 An accuſation of mans vnworthines, and a commendation of gods infinite mercy, pag. 6
3 A. complaint of a ſinner, whoſe pra
yer God heareth not in reſpect of
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4 How god ẏ righteous iudge ſhould
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5 A praier vnto God the father, tho
rough his ſonne Ieſus Chriſt. 2
6 A praier vnto God the father, fo
mercy in reſpect of the bitter pain
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ſuffered.
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wing how the paſſiō of Chriſt w
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3 A zealous praier wherin is declared howe God the Father hath ſaued mankind, and how the word became fleſh, with a praier for remiſſion of ſins, 51

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FINIS.

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- 1 Confeſsions.
- 2 Thankeſgiuings.
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And therefore

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- 1 Confeſſe, & acknowledge either
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  - the attainement of euerlaſting happines, chap. 22 pa,86, chap. 25,pa,103 chap.36,pag,174, chap,40,pag,212.

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Cum priuilegio.

S. AVGVSTINES
MANVEL,

Conteining ſpeciall,
and picked meditations,
and godly praiers.

Drawne out of the word of God, and
writings of the holie Fa-
thers, for the exerciſe of
the ſoule.

Corrected, tranſlated, and adorned,
by
THOMAS ROGERS.

1 Theſ. 5,17
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